

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—*Goethe.*

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT,"—*Paul.*

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L.S.A. GARDEN MEETING.

AUGUST 17TH.

See page 244.

NOTES BY THE WAY.

Colonel Baddeley has hit upon a happy illustration of the difficulty we encounter in understanding the nature of superphysical existence, and in the course of a letter he lately sent us from France he writes:—

There are people who are entirely colour-blind, who have never seen a colour and do not know what is meant by the word. Now if all the world were colour-blind, with the exception of a few persons, the fact of colour vision would be most strenuously denied. It would certainly be impossible for the few with colour vision to make the rest understand in the least what they *did* see. So also we cannot imagine seeing as extra colours the rays on either side of the spectrum, and yet in years to come it is possible the race may acquire a perception of these rays as colours. You, of course, see the analogy.

Quite; it applies not only to the impossibility of gaining a clear idea of the facts of the life beyond, but also to the difficulty which non-psychical people meet in understanding the experiences of persons with psychical faculties.

* * * *

Proceeding with his ingenious parallel, Colonel Baddeley continues:—

Let us suppose a number of exactly similar articles could be tinted in pairs in colours of the same tone, and the pairs of the same colour marked by distinguishing letters (A, A; B, B, and so on) on the reverse side. Shuffled together with the coloured side uppermost, these articles would be indistinguishable by the ordinary observer, who would see them as all exactly alike, but they could, of course, be easily sorted out by the colour-seeing person to the utter bewilderment of his colour-blind neighbours. What explanations of fraud, hyperesthesia of touch, &c., would be given by these, how they would theorise about it! But, of course, "the last thing they would give in to" would be—a special sense.

An excellent analogy. For many it will throw quite a new light on the problem.

* * * *

We have been more than once asked what is the particular philosophy or explanation of life offered by Spiritualism. The reply is that, beyond a few fundamentals on which all its followers, in common with many thousands of other progressive minds, are agreed, this is a matter for the individual judgment. There are a multitude of questions on which we must agree to differ. But as regards the main question, the fact of a life after death, as the outcome of natural law and not of miracle, this throws tremendous light on the meaning of life. It proves that no blind

chance—no fortuitous working of matter and force—has brought us into existence as merely the creatures of a day, doomed, after a few feeble and feverish activities, to pass into oblivion. We may build a great deal on that fact alone. Then we take the best and most trustworthy of the communications which reach us from those who passed into the unseen world, and we have a further large revelation which helps us to construct some reasonable idea of the purpose and meaning of life. When we have thoroughly tested these things and found them to "work well," as Truth always must do, then we can build them into our philosophy, not as parts of any final system, nor, on the other hand, as matters that may in the end have to be utterly discarded, but rather as ideas that will *grow*, expanding into larger and more beautiful forms as we advance in understanding.

A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 4TH, 1888.)

The "Life and Letters of Lady Arabella Stuart" (Vol. II., p. 88) contains an old epistle of the year 1609, written by the lady to her uncle, the Earl of Shrewsbury. In the course of it she mentions that she has seen "a pair of virginals make good music without the help of any hand." So it would seem that D. D. Home and his accordion were anticipated by two centuries and a half!

Judge Edmonds thus corrected the following statement in a "Quarterly Review" article (it is no secret who the writer was):—

"It can be necessary to notice only one other mis-statement of the 'Review.' It says: 'It is equally undeniable that enormous fortunes have been speedily realised by professional mediums, who have practised on the weakness and credulity of their clients.' Every word of this is the sheerest fabrication in the world. No such instance has ever been known in this country, as everybody here knows. But suppose it was as he states, what of it? The success of the movement has very little depended upon or been indebted to 'professional mediums.' It is the private mediums who have been the great instruments in the work, and they outnumber the professional ones one hundred, or one thousand to one. And what, think you, is the explanation this very unreliable writer gives of the phenomena of Spiritualism? My mediumship is hypnotism, or mesmeric sleep, or self-induced somnambulism, and the residue is fraud and deception! It is at once a shame and a pity that a work claiming such a high position in the literary world should display such profound ignorance in its pages."—J. W. EDMONDS, Judge of the Supreme Court, New York, U.S.A. New York, December 10th, 1865.

—From "Jottings."

WHEN some men speak of nailing their flag to the mast, they would be more correct if they spoke of nailing their ship to the quay.—Dr. JOHN KER.

PSYCHIC PHOTOGRAPHY.—A small private committee has been formed for the scientific investigation of psychic photography and would be pleased to receive prints, or particulars of any photographs of this description, with details of the conditions under which they were obtained. The committee already possesses a large collection of photographs obtained through all the well-known photographic mediums, but there is abundant evidence that there are many private mediums and photographers who have experimented at one time or another in this direction with some measure of success. It is especially desired that such persons should forward specimens of their work (which, if necessary, will be treated by the committee as confidential) to the Hon. Secretary, Mr. F. Barlow, Bryntirion, 105, Springfield-road, Moseley, Birmingham.

THE GATE OF REMEMBRANCE.

ADDRESS DELIVERED BY MR. F. BLIGH BOND AT THE
MEETING HELD AT THE LONDON RESIDENCE OF LORD AND
LADY GLENCONNER, ON THURSDAY, JULY 18TH, 1918.

Among the spiritual forces which move men must be reckoned the influence, strangely potent, of certain localities which, in spite of time and change, persist always in the sway they exercise over the mind and imagination of the race. This influence is so strong that often centuries of neglect and devastation fail to obliterate it. There is a glamour, a power, an unseen enchantment about such sites which the ancients felt and recognised as the "genius loci," and of which we moderns too are sensible. Most men are in some way conscious of this attraction, though few can define it. But it appeals most strongly and articulately to the spiritually sensitive, to those of poetic and contemplative nature. And their emotions, crystallised in song and saga, gradually reveal and embody a true expression of this spirit, which begins to reflect ever more clearly the ideals of the race, its traditions of greatness and of spiritual achievement, until finally the spot becomes holy ground, a focus and a metropolis of the religious thought and aspiration of the race, and a rallying ground for its efforts towards corporate expression and national self-fulfilment. Athens, Rome, Byzantium, Lhassa, Mecca, Jerusalem; what memories and ideals cluster around these names! Each the focus of a racial life, and its spiritual home; but yet far more than this, for each in its turn becomes the embodiment of a spiritual principle, and thus extends its influence beyond the confines of the race which has founded it, and to all humanity sounds the call of an immortal principle. So Athens stands ever for intellectual beauty, Rome and Byzantium for dominion temporal and spiritual; whilst Lhassa and Mecca, cities forbidden to the profane, and Jerusalem, name ever dear to the servants of the Most High, stand for the different primary concepts of the One True God.

They are entities, these cities. They have immortal souls builded of the souls of men. What if their temples be destroyed, their fair streets desolated, and their material form and life trampled under foot by the heathen invader; still they rise again in greater spiritual glory, in an eternal and beautiful metamorphosis, a type of the undying principle in every human soul. For the soul of every child of the race is a microcosm of the race itself—imperfect, it may be, and separated, yet held in an unseen bond to the greater life, and inevitably and infallibly developing towards a more perfect union with the greater Unit, which is the Soul of the Race. So what matters it if the body be rent, the tabernacle of the flesh destroyed, if the indwelling soul be liberated to a greater freedom in the consciousness of this larger unity? With the spiritual individuality, the true personality, unimpaired, as a wrought stone it is received by the builders, and takes its place in the spiritual edifice of the race, the temple not made with hands.

We English men and women are members of a race, highly composite, and with an obvious racial destiny, and it has been permitted to us to view, in the light of history, the strange process of our national segregation. By successive immigrations, extending over centuries of time, this process of the infusion and incorporation of new racial elements, needed for the fulfilment of the greater purpose, has been steadily going on, and *pari passu* the national soul—that is the national complex of ideals—has been taking shape, and asserting its power over its individual units, welding them together, and giving them the strength and definiteness needed for the prosecution of the world-task allotted to Britain. The nature of this mission of ours becomes now increasingly apparent. Its fundamental note is Reconciliation, and in the symmetry of its concord are combined the notes of Roman peace and justice, Saxon practicality, and the vision and imagination of the Celt, to which we may add the adventurous spirit of the Norman, and the maritime and trading instinct of the Phoenician settlers (who in their day seem strongly to have impregnated the race); whilst on a higher plane, the religious concepts and ideals of these various races find utterance in a marked independence of religious thought, expressed in a hundred diverse forms of worship, united only in essence, and thus co-existent in the Spirit of the Race.

In order to give point to what I shall presently have to say on the subject of Glastonbury, it will be necessary for me here to devote a few moments to a survey of the religious origins and tendencies of the race, but I will try to be short. It is quite superfluous to devote attention to the crude polytheism of our barbarous ancestors such as have, in successive waves of early conquest, flooded the land with paganism. Our native religious life begins with the hierarchical system of the Druids, who, according to the best authorities, inculcated a pure monotheism, somewhat akin to the worship of Jehovah, and there are grounds for the belief that the coming of the Romans would have seen a most important centre of this monotheistic worship in the west and the south-west of England. This island was the presidency of the cult, which was strong also in Gaul, but the opening years of the Christian era would have seen the system already in its decadence, and the fragments of our knowledge of it are reminiscent chiefly of its

degeneracy and corruption. If, as has been stated, the Druidical teachers were missionaries from the Orient, then it is to the sea-board of the south-west that we should look for the geographical source of their influence, and we can hardly be wrong in assuming that Inyswitrin or, as we now call it, Glastonbury, was an old focus of their worship.

The district was of importance under the Romans, who also regarded it as a sacred spot, the name they gave it, Avalon, being only a variant of Apollonia, and implying a centre of solar worship.

To this island-valley in the marshes came the first missionaries of the Christian religion, with which are coupled here the names of Paul and Joseph of Marmore—otherwise of Arimathea. Now there is a fact which, though obvious enough, seems to have escaped the notice of historians, and it is this—that a special mission of such great importance would not have been directed to a place of no standing or significance in the national life, but, for the justification of the effort, rather to an established centre of the culture and religion of the islanders, the leaders of whose thought must first be evangelised.

Hence we have even stronger ground for assuming Glastonbury to be of old a spiritual centre. But the material evidence is *nil*, and no authentic monuments remain of pre-Christian date. We have, from later writers, the story of the building of the first Christian church, and the very extraordinary fact that the incoming hordes of later conquerors, apparently well-informed of the universal sacredness of the place, did not, as in other places, ravage and destroy, but preserved this most ancient church as a symbol of something greater than mere tribal worship, and cherished it always, until in the twelfth century of our era, a fire destroyed it. But the ideal lived and was vigorous, and its re-embodiment was assured. Only a few years later there arose from the ashes of the older church a new structure, almost perfect in its loveliness, the walls of which still stand to charm the beholder and to remind him of the continuity of the old ideals. At the same time was laid the foundation of the stately monastic church which for three hundred and fifty years continued as the material embodiment of the religious life of the place. But with the dissolution of the monasteries its beauty vanished in the dust, and its stones, ground to powder and scattered far and wide, were turned to baser uses. Then ensued a long cycle of darkness and neglect, with the obscuration of the spiritual life and the gradual disappearance, stone by stone, of the scanty remnants of the great church until, at the beginning of the nineteenth century, the very memory of its real form was in part forgotten.

But the great idea of which the stones were the outward symbol has never died, and with the deepening of the spiritual life of the nation during the latter years of the last century, the slender thread of old memory, old romance and tradition, was strengthened, and the interest grew continuously. Lovers of antiquity delved among the old records and pieced together the fragments, students of history and romantic literature felt its inspiration, and were moved to glean from the lore of the past that which enabled them to reconstitute the story of the place, and the old spirit of affection and veneration for the mother-city of our national worship reawoke in the minds of her children.

A breath of life faintly stirred the dry bones, and under its subtle impulse a new interest was quickened. This found corporate expression in 1909, when the ruins passed into the possession of the nation, after being alienated for three hundred and seventy years.

The "Gate of Remembrance" tells the story of the discovery of the long-lost and obliterated Edgar Chapel, and details the method of its discovery. This method, as you know, involves the use of what is termed "automatic writing." But automatic writing, or, for the matter of that, automatism in any form, is not of the essence of my method, which is really the expression of intuitive knowledge by the linking together of the spiritual and material power of the mind, and the bringing out of the results of their union into the light of day; and this form of automatism was chosen as the simplest and most convenient mode of accomplishing that result. And in view of the success which has attended the experiment, there is a fair consensus of opinion among critics that a *prima facie* case had been made out for the utility of the method.

It may be regarded as an externalising of the dream-consciousness, an extension of the somnambulistic faculties which, as many recorded instances prove, entirely transcend the utmost possibilities of the waking mind. As in a dream the present jostles with the past, and we walk and talk with those of other times, oblivious of the gulf between, so in this subconscious writing there emerge, often with dramatic vividness, the personalities of former monks and others, who speak to us in the language of dream, language in which the present and the past of many periods are blended, and which betrays the limitations of our own conscious knowledge in its quaint "Wardour Street" make-up.

I have consistently maintained, and would again emphasise the view that the substance of the communications derived from this method of automatism is to be sought in our own subliminal minds. And so far as the material and purely intellectual part of them is concerned, I scarcely think this assertion can be successfully challenged. Let me

give you an instance of this. The method employed is a triple process. First, by the study of all available data of normal knowledge our minds are furnished with the raw material, so to speak, from which the subliminal power of the mind can derive its conclusions. Second, these subconscious conclusions are evoked by the agency of automatism, and emerge in the form of a narrative. Third, this narrative is compared again with all the normal data, and these are reconsidered in the light of the script-narrative, and by purely intellectual process of comparison we arrive at a set of logical conclusions which are afterwards tested by excavation. As a case in point, we have the following. We read up all available records of the Edgar Chapel, including the works of all the modern antiquaries from Professor Willis downwards. None of these authorities have been able, in spite of their superior competence, to arrive at any convincing result, and the theories they entertain are mutually incompatible. There are older records bearing on the matter which were not understood and to which no weight was attached. Then comes the script with the positive statement that the Edgar Chapel was ninety feet long; and reference back to these old records shows that there is a possible interpretation of one of them in accordance with this, whilst others suggest a corroboration. So we plunge for this interpretation and we get our proof of its correctness when we dig. Now of course I am told by one learned critic that there is nothing at all extraordinary about it—that in fact the whole thing was so obvious and simple that we might easily have arrived at this conclusion in the ordinary way. But if so, why did not all the other antiquaries arrive at the same conclusion? They had the same data as ourselves. On this point the critic is discreetly silent.

But now we have to consider a communication of a different order. On the 16th of June, 1908, some months before the actual excavation of the part of the chapel which lay to the east, and which furnished the proof of the assertion, we obtained a script which purported to be a communication from Richard Bere, the builder of the first part of the work, and in it the length of the chapel was stated as follows:—

"Wee laid down seventy-and-two, but they builded longer."

Now as to this, nothing was known or recorded, and no inference was possible save what might be derived from Leland's bare statement that Abbot Bere built the Chapel of King Edgar, and Abbot Whiting performed some part of it. Yet, by the month of October following, it was possible to view the whole length of a rectangular chapel, evidently a complete work in itself, since the return buttresses on the east face were clear, and the masonry of the southern part remains for a good height. And from the eastern end of this chapel to its junction with the Abbey church the measure is within a few inches of seventy-two feet.

There are other coincidences involved, but this is the really striking one, for the theory of chance coincidence breaks down under so violent a strain as the facts would impose upon it. We are driven, it would seem, to one or other of two alternatives in order to account for this harmony of fact and prediction. Either our conception of the powers of our subliminal intelligence must be enlarged to include the apprehension of facts not within living memory, or we must be in touch with some intelligent source of knowledge beyond the confines of our own subliminal selves. Possibly, as Sir William Barrett has pointed out, a transpersonal faculty may have been exercised by the automatist, of the nature of clairvoyance, giving point to the words of a little verse which appeared in the script:—

"Then the grass shall be as glass
And ye shall see the mystery.
Deep down it lies from prying eyes
And safely sleeps, while vigil keeps
The Company."

Or else we have established contact with some memory or intelligence which is beyond our own. Both may be true, but the tenor of the script itself strongly supports this view of the greater memory or wider field of consciousness, and there is much in the script elsewhere given which the theory of clairvoyance does not account for, since it has no reference to objects beneath the soil.

(To be continued.)

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT acknowledge with thanks the following further donations towards the fund of £10,000:—

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"THE NEW REVELATION": SOME POINTS OF DIFFERENCE.

BY H. A. DALLAS.

When reading Sir Arthur Conan Doyle's interesting and useful book, "The New Revelation," certain points arrested my attention, and I venture to comment on them with the hope that in future editions they may possibly be considered.

On page 95 he says that the incident recorded in the "Life and Experiences of Edmund Dawson Rogers" (pp. 49 and 50) is, as far as Sir Arthur knows, the oldest instance of communication, the date being 1677. The incident to which he refers is that of the chaplain of Charles II., Thomas Manton, a particularly excellent and thoroughly verified case.

Cases of communication from those who lived centuries ago are, of course, difficult to verify, but there are many instances of spirits communicating who lived at much earlier dates than 1677. Here are a few cases:—

Stainton Moses received communications from a spirit who was called Philosophus, who said that he had been a professor at Padua in 1506. (See LIGHT for April 25th, 1896, page 199.) Grocyn, another communicating spirit, lived on earth from 1440 to 1520. Hippolytus, known to Stainton Moses as "Rector," told him of the confession of faith that he made in 230 A.D. Athenodorus said that he was the teacher of the young Tiberius (son of Augustus).

Saadi (a celebrated Persian poet) "spoke" to Mr. Theobald and his family; he lived on earth in the twelfth or thirteenth century ("Spirit Workers in the Home Circle," page 162).

Many more instances might be cited, but these will suffice.

The second point to which I should like to draw attention is on page 99. The statement concerning religions is rather ambiguous. It reads as if the author meant to suggest that one religion is not better than another. Of course he does not mean this, and his reference immediately below to the Thibetan, who uses a prayer wheel, shows that he fully recognises that there are various degrees of truth in various forms of religion; but the words that one religion has "no advantage" over another are liable to be misunderstood. What he probably means is that the man who lives up to the truth he knows does not start at a disadvantage in the next life, even though his knowledge in this state has been much less than that of another.

The third point is, to my mind, the most important. Reading this book with a view to lending it, and considering carefully its suitability for this purpose, I felt that one sentence on pages 72-3 would impair its usefulness, because it would offend the sense of reverence of many readers.

On this page Sir Arthur is speaking with admiration of the character of Christ, but in the midst of the paragraph he inserts the words, "Though he sometimes lost his temper." Probably he does not intend to imply childish lack of self-control in One for whom he expresses so much admiration and reverence; but the words suggest this, and upon those who have, by prolonged and reverent study, gained an ever-increasing sense of the marvellous nobility of "the Man Christ Jesus," such a phrase as this has a very jarring effect, and seems unjustifiable.

Perhaps Sir Arthur means nothing more than what is implied by St. Mark when he writes: "He looked round about on them with anger, being grieved for the hardness of their hearts"; or by Professor William James when he wrote: "Christ himself was fierce upon occasion" ("Varieties of Religious Experience," p. 376). The effect, however, of these sentences is very different. Those who admire the character of Jesus most are thankful for these recorded instances of righteous indignation, without which his idealism would appeal less universally and less forcibly. Anger is a necessary ingredient in character when it is well directed. But anyone who "loses his temper," in so far as he does so, is weak. An ideal man must have a grip upon his own emotions and be able to curb even right impulses.

In venturing to make these few comments, I am actuated only by the desire that nothing may hinder the usefulness of a book which, issuing as it does from the pen of a writer whose name carries so much weight, will be widely read, and may be expected to win many to interest themselves in the subject which is of such vital importance to mankind.

He only can receive who already hath. There is no profounder maxim.—ROBERT ELSMERE.

At the annual meeting of the Psycho-Therapeutic Society (26, Red Lion Square, W.C. 1) Mr. Robert McAllan was re-elected president, Mrs. B. Wynn, hon. secy., and Mrs. Rose Stanesby, hon. treas. Upwards of nine hundred treatments were given during the year, with marked success, many notable cures having been effected.

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FRANCIS GRIERSON: A MODERN PROPHET.

We have referred more than once in these columns to Francis Grierson, the essayist, whose works touch the mystical side of literature in a manner quite unique. For some years he was a force in French literary circles. Later he had a cometary career in London, his works in English attracting attention amongst the leaders of thought, and now we hear of him in America as an orator and the writer of books and articles having a vital bearing on present-day problems, and revealing him as a mystic and seer of the first rank.

One of his most important books, "The Invincible Alliance," published before the war, is remarkable for its forecasts, since strangely fulfilled. To take a single instance, in that book he wrote:—

The forthcoming American understanding will include the religious element working with the social and political—English and American preachers will exchange pulpits.

American journalism was quick to notice the fulfilment of the prediction on the arrival in Washington of the Archbishop of York, and the occupancy of the pulpit of the City Temple by Dr. Fort Newton.

In the same book, written and published, be it noted, before the outbreak of the war, he said:—

Germany will possess the whole of North-Western Russia. Constantinople will be ruled by the Teutons and the awakening of England will be far more bewildering than that of France in 1870. For the first time authority will dominate the classes as well as the masses, and under the new régime duke will have no more influence than a smart soldier of the ranks. . . . A few iron-willed men will assume control and their judgment will become law. Necessity and action will absorb parties as a sponge absorbs water.

The fate of America, he predicted, would be cast with that of Great Britain—they would rise or fall together.

We have only to look round to see what "intelligent anticipation" is represented by these statements.

Not long ago the "Washington Herald" gave the following particulars of his life, with which we were not altogether unacquainted:—

In the early days of his career, Grierson was regarded as a youthful prodigy and psychic marvel, and his receptions in Washington were attended by leading statesmen of the Capitol when Senator Ben Wade, of Ohio; Senator Henry Wilson, of Massachusetts; Senator N. P. Banks, and many others, framed and signed a public testimonial in honour of his phenomenal genius.

When he left Washington he went direct to Paris, where he made his *début* under the patronage of all that was distinguished in the social and artistic world of the French capital. Through his association with the *litterati* he soon mastered French, and one of his most brilliant and recent books, "La Vie et les Hommes," was written in that language. For many years Mr. Grierson contributed articles to the leading reviews of Paris on political, social and literary questions. In an article published while Bismarck was still alive, he predicted the disruption of the Germanic Empire through materialism, using these words: "The time will come when the empire will be cut up into sections and be ruled by foreigners."

Proceeding, the writer of the article in the "Washington Herald" tells us that Francis Grierson is a descendant of Sir Robert Grierson, the famous Laird of Lag, who in 1650 defended the Stuart cause with such valour. The present Sir Robert Grierson, the tenth baronet, is an officer in the British Army, and is now at the front. Other relatives of Mr. Grierson were Field Marshal Lord Wolseley and General Sir James Moncrieff Grierson, who died at the front at the outbreak of hostilities.

We record these particulars by way of prelude to a notice of Mr. Grierson's book, "Illusions and Realities of the War," which we understand is on its way to us from America. We gather that it is a masterly *exposé* of the methods of German psychologists and is of vital interest to the allied forces in their combat with Prussian barbarism. There is also a remarkable chapter on Russia, for the writer of the book knows that distracted country as but few can do, having lived in Petrograd and studied the conditions with that insight which belongs only to the seer. It was said of him that he knew more of the Court life of Europe before the war than any other writer, the romance of his own experiences surpassing any romance in fiction. Mr. Grierson came very intimately into touch with LIGHT many years ago, so that his career and achievements have a close interest for us. He is far from being the only contributor to our pages who has become a figure conspicuous in the world's eye, but he is the only one whose life story makes him in many ways an unique character.

LONDON SPIRITUALIST ALLIANCE, LTD.

SUMMER MEETINGS.

On Tuesday week, the 13th inst., clairvoyant descriptions will be given in the hall attached to the rooms of the Alliance, at 3 p.m., followed at 4.30 by answers to questions through the mediumship of Mrs. M. H. Wallis. The meeting for clairvoyance will be confined to members; the other will be open to both Members and Associates, who can also introduce their friends on payment of 1s.

On the afternoon of Saturday week, the 17th inst., by the kind invitation of Mr. and Mrs. Henry Withall, an alfresco meeting will be held in the garden of their residence, "Oakwood," Hendon Avenue, Church End, Finchley, N. Members of the Alliance who desire to be present are asked to send in their names to the secretary as early as possible. Reception at 3.30. Tea (at 4) will be provided, but guests are expected to bring their own more solid refreshments, including, of course, sugar. Trams from Golder's Green Station to the Queen's Head, thence five minutes' walk, *via* Gravel Hill.

PROPHECIES OF THE WAR.

Mrs. C. Jessie Vesel writes:—

"I was surprised to see the taunt that there had been no prophecy of the great war pass almost uncontradicted. I myself had a firm conviction derived from Spiritualistic sources, probably through the medium of LIGHT, that a great European war was coming. It is true I expected it in 1913, and accordingly I remained in England, contrary to my custom, during the winter of 1912-13. I recall two prophecies of foreign origin, but they only corroborated the belief I already had from English sources. One dates back some thirty years, when Herr von Langsdorf predicted a general European war on an unprecedented scale, but I think he expected it too soon. The other is a very remarkable communication from the spirit of Tolstoy, shortly after his death, published by the venerable lady who was president of the Geneva Society, and I believe received by their circle. It was that a great war was coming which would be a great cleansing, and in which thrones and altars would fall."

Of course war, like death, might be safely prophesied, so long as the prophet did not tie himself down to a time limit, and that is the essence of the question in these cases. The failures of the peace prophets, for example, are entirely of this character, because peace is bound to come—eventually. The great war was foreseen by thousands of alert minds by logical as well as psychical methods, but the time factor was beyond them.

THURSDAY, August 8th, will witness the third annual celebration of Mother's Day, an institution which owed its conception to the happy thought of Mr. J. H. Whitehead. It is hardly necessary to remind readers that Mother's Day is not a flag day. It means nothing more than the doing of a kindly act in honour of one's mother—an act which may well take the form of bringing some happiness into the lives of other people's mothers less fortunately situated than oneself. Fête days are being arranged all over the country. Thousands of our men in France will write to their mothers on that day, through the good offices of the Chaplains who have taken up the idea heartily. Further information can be had from the hon. secretary, Mr. J. P. H. Belsher, Rydal Lodge, 61, The Avenue, Kew Gardens, London.

LANTERN BEARERS.

All were assembled in the ante-chamber, a room with two doors. The door on the right was not quite closed, there was just a crevice through which came entrancing music, perfume, and a light that had the scintillations of many beautiful colours. Those assembled had their backs to this door, but those who stood nearest to it had the light playing on them through the crevice, and heard the music and smelled the sweetness more than those farthest from the door. Every one held an object in his hand; the objects were of different shapes and qualities, though like in name. Each possessor was quite satisfied with his possession, knowing it was the thing suited to his capability or desire. Three of them drew together, and made comparisons.

"We start fair," said one, "let us see who will be the first to return, and who will shed the most light in darkest places, and when we all meet again let us make notes as to which is the best lantern to light the world. My lantern is round and rosy—behold its power! Yet see, I can drop this black blind or shutter round—just as you can with yours—and no one would even know there was a light within."

"I," said another, holding up a diamond-shaped lantern with so piercing a glare as to blot out the rosy rays of the other altogether, "I will light every dark place—I will show what is *real*—I will light the whole world with my lantern—nor will I veil my light by night or day!"

"Mine is such a different lantern, I doubt if it will be deemed a lantern at all—look!"

And he who spoke held up a shimmering star that showed, at its points, rays of light exactly like the rays that came through the crevice of the right-hand door. It exhaled a sweet smell, but though conscious of the perfume, none knew that it came from the star; sometimes, too, it showed bright, then seemed to have no light at all; sometimes the light spread far around, and again it died away. The other lantern-bearers were puzzled at this. They had lanterns they could manage, and were sorry for this one whose lantern was of such uncertain light, and who therefore would not understand just when to show it and when to drop the veil over it. Yet after examination, they found, to their surprise, that by standing in a certain position the rays fell upon them and lit all around them, so they spoke words of encouragement to the star-bearer, and then all prepared to leave the ante-chamber by the left door—the door that led into the unknown—where there were dark places, pitfalls, wild beasts and other perils, so that their lanterns would be needed during all their journey.

They passed through.

Three babes laughed up at their mothers' faces. Three babes smiled superior smiles as their mothers talked to them in baby language, for the babes remembered they had not long passed through the dark door, and they remembered each other and their lanterns, and wondered whether they would meet and remember later. And the babes even then showed their lanterns, for he who was the bearer of the round rosy lantern brought such love that love was every-where that he was, and continued so throughout his days, and he who had the diamond lantern, his became the intellect that pierced the darkest gloom, and gave to science much richness, though his hard, clear light, whenever it flashed across the rosy rays, nearly always deadened them. The star-bearer, while acknowledging the power of the diamond light, kept her own scintillations from its glare, and instead mingled their brightness with that of the rose-red rays, so that the resultant light was of such beauty as to set people wondering from whence such lanterns were derived. Those who had lost their lanterns—and some had forgotten all about them though all had lanterns when they passed through the dark door—remembered and made inquiries and found them. These folk came close to the commingled radiance, so that they were, as it were, bathed in light, and, lo! when they looked at their neglected lanterns, they saw that they had a flame once more burning within them, re-lit by the power of those wondrous rays. And strange to say, the lantern-bearers who mingled their brightness knew nothing of this, so intent were they just to light where darkness was.

There was an assemblage in the ante-chamber once more. The lantern-bearers were returning through the dark door one by one, only this time the door on the right was being slowly opened wide, and all were aware of the sounds and the brightness and the sweetness, for all were facing this door.

Now, it happened that the three who started together, came back together, and as they had agreed, compared notes as to the light they had shed.

He of the rose-red lantern smiled deprecatingly. "What have I done? I do not know—very little! I just carried my lantern about. I didn't see any dark places worth mentioning. You see my lantern made such a rosy light, there couldn't be any dark places!"

He with the diamond-shaped lantern said: "I saw all kinds of evil and wrong—caused through ignorance. I shed my glaring light on these, until they were seen and known throughout, and then I sent scavengers to clean up the mess, and gardeners to follow, and behold I have caused a garden to grow where there was a jungle of horrors."

"I," said the star-bearer, "I seem to have done nothing

at all. I did not know just how or when to make my light to shine, so all I did was to hold my star up high, and if it shone or not I scarcely knew, and then people looked up, and told me they saw what I could not see—ladders that led to heights unknown. I saw no ladders myself, yet I saw those who had fallen rise and climb."

Just then opened wide the door before them, and One stood waiting, smiling, and with wide-opened arms.

"Come, my children, enter the portals. Come, Love; come, Intellect; come, Spirituality—enter in!"

E. K. G.

SPIRITUALISTS' NATIONAL UNION, LTD.

From the interim report for 1918, a copy of which has just reached us, we gather that the Union's Literature Department has been exceedingly active, the income therefrom being more than double the highest amount previously received in any corresponding period; but the report adds that the difficulties are great and growing, so that while the demand for literature is large the supply becomes increasingly meagre. The Trust Property Committee is doing quiet work in spite of the difficulties, and more trusts have been taken over by the Union, the sum of money held in trust for building purposes now amounting to £732. Propaganda has been actively pursued during the six months, and the Committee are ready to consider further calls. The Parliamentary Committee has done excellent work, the amount subscribed to its funds being £858. The number of members is given as 553. Balances: General Account deficit, £68 17s. 3d.; F.O.B. credit, £213 2s. 6d.; Literature credit, £272; Trust Moneys credit, £732 8s. 9d.; Parliamentary Fund credit, £858 4s. 5d. The secretary of the Union, Mr. Hanson G. Hey, also acknowledges donations towards the liquidation of the deficit amounting to £113 6s. 2d. We regret that we have not the space to devote to the publication of the list of subscribers, which would occupy several columns.

WINGS.

What matters it though life uncertain be
To all? what though its goal
Be never reached? What though it fall and flee,
Have we not each a soul?

A soul that quickly must arise and soar
To regions far more pure—
Arise, and dwell where pain can be no more,
And every joy is sure?

Be like the bird that on a bough too frail
To bear him, gaily swings;
He carols though the slender branches fail—
He knows that he has wings.

—VICTOR HUGO.

(From "Chants du Crepuscule.")

PHOTOGRAPHING THE HUMAN AURA.—S. de B. asks if any reader of *LIGHT* can give him the title and name of the publisher of a book lately issued on this subject. It appears to be a book which has not come under our notice.

"DR. SIMPLICITY."—A correspondent who is evidently much impressed with the recent article on "Dr. Simplicity," sends us some quotations from Dr. Jowett, whose ideal hero is thus described: " . . . What has the morning star to say to us? It tells us that the midnight is past, that the empire of darkness has been broken, and that stern blackness has lost his throne. I thought of a scholar, one of the greatest of European scholars, a man whose knowledge is only surpassed by his wisdom, and whose wisdom is only surpassed by his grace—a man who seems to be as full of the light of Christ as a diamond at noon is filled with the light of day—a morning star in laughter, a morning star in sorrow, a morning star at your fireside, a morning star at your open grave! And the Church of Christ was purchased by her Lord to be made up of just such souls. . . ."

THE QUESTION OF A BADGE.—K. K. writes suggesting that now that Spiritualism is spreading so rapidly it would be useful to have a badge which would enable the followers of the subject to recognise each other, and she encloses a couple of sketches of small medallions or pendants—the one a star and the other a heart, both enclosed within a circle. The symbolical meanings are, of course, clear. The idea, however, is by no means new. It was mooted in the Spiritualistic Press a quarter of a century ago, and many badges were made and worn, but somehow the fashion seemed to decline, and although the proposal has several times been revived in recent years nothing has come of it. It is so difficult to hit upon a device of a kind that will meet with general acceptance. Badges just now are as the sands on the shore, but it might be worth while considering whether readers of *LIGHT* could not adopt some device for making known to each other their sympathy with the subject as readers of this journal, when the small circle thus formed might gradually expand. For the present we are content merely to broach the idea.

THE PLACE OF PSYCHIC RESEARCH IN SOCIAL RECONSTRUCTION.

DR. ELLIS T. POWELL'S ADDRESS AT SHEFFIELD.

(Continued from page 235.)

THE MAINSPRINGS OF DEMOCRACY.

Now if you are right in your conviction of the deathlessness of personal consciousness—the immortality of the spirit—and if Professor James is also right in his view that each individual soul is precious in the eyes of its Creator, that each constitutes a form of self-expression by Him, and that each has an appetite for its own continuance, with a yearning, be it obscure or be it palpable, for its own development, *why, then psychic research and Spiritualism leap at once to the premier place among the social sciences.* They are the mainsprings, the foundations of democracy, the justification of social reconstruction. For in all that they claim to demonstrate they put forward the most peremptory and unanswerable of all arguments for social reconstruction—to wit, the necessity of creating the most favourable environment in which the individual spirit may fulfil the demands of its nature and evolve towards a higher life. They have a message for the humblest souls. They are the most democratic of all sciences. They can render a reason where all the other sciences are dumb. For as soon as the survival of personal consciousness after death is postulated you see how it tacitly underlies all the great problems of reconstruction. Shorter hours and more leisure? What for? To loaf idly at the street corner? No, to utilise the means of better self-expression for the spirit, to give men time to think, time to look in upon their own souls, time to bestow upon the welfare of the souls of others! Higher education? What for? Merely to breed a race of pedants and bookworms? No, but in the first place to get rid of a state of affairs in which the triumphs and enjoyments of the intellect are the exclusive property of an aristocratic and academic coterie, so that all may have the opportunity of walking the breezy heights of intellectual attainment, where the spirit is mellowed and invigorated by contact with the eternal truths. In the second, an increase in the capacity of the individual to receive the Divine ray. Real wages paid in *life* instead of nominal wages in *money*. What for? So that we may all be lovers of luxury and live in its debilitating atmosphere? No, but so that the spirit, looking out through earthly eyes upon the restful and the beautiful, instead of upon the tiresome and the tawdry, may the more easily trim her wings for ultimate flight to a higher plane of existence.

THE STATE FOR MAN, NOT MAN FOR THE STATE.

This is intelligible progress, which you may command, on the highest scientific grounds, to the most critical democracy the world is ever likely to see. The older forms of government, the oligarchies, aristocracies, and monarchies in the proper sense of that word, made no appeal to the intelligent co-operation of the governed. The business of the subject was to obey, not to understand—

"*Theirs not to reason why,
Theirs but to do and die;*"—

as millions have died in the shambles created by the aristocracies and monarchies of the past, as sacrifices to the obsolete doctrine that man exists to subserve the State. Now we say that the State exists to foster the body, soul and spirit of the individual man and woman. Personal immortality, in the sense of an eternal conscious upward evolution, cannot tolerate mere mammon and drudgery. The psychic science which has explored the secrets of another world cannot approve the existence of dark corners in this one. We believe that although there is a time limit to the existence of matter and energy, there is none to the existence of personal consciousness; and therefore our belief requires that all the resources of matter and energy that can be brought within the control of man should be subordinated to his service, and that it must be done in the manner which will most effectively render them instruments in the training and upliftment of his spirit. And that is the basis of the whole cry for social reconstruction, whether the propagandists are really aware of it or not.

WHAT CHRISTIANITY MEANT.

So then, thanks to this conviction of personal, individual immortality, this priceless right of developing our personal consciousness into harmony with a power which we conceive as a personal God, we justify from the psychic point of view our possession of the extremely modest measure of political liberty which we enjoy. Modest it is, indeed—how modest we hardly realise. We consider ourselves vastly advanced upon the conditions, say, of Roman civilisation, founded upon slavery, and permeated through and through by the ideal that the State exists just for the glory and aggrandisement of the Emperor and the aristocratic class by which he is surrounded. Into those conditions, as you know, Christianity was thrust, like a stick into an ant's nest. It came with ideals of equality, to replace a savage tyranny built upon slavery. It preached an assured personal immortality in place of philosophic scepticism. It taught the fatherhood of a pure and lovable

Godhead in contrast with the licentious deities of the ancient world. It shifted the centre of gravity from the Roman Emperor to God. It turned men's allegiance from an irresponsible and immoral debauchee to a tender and responsive friend. As soon as it had fought its way to a position of influence, its usefulness as a political engine was discerned by the monarchs and politicians. Constantine adopted Christianity; and since his day it has been distorted into an instrument by means of which to delude men into acquiescence with all the abuses and tyrannies of the world. They have been adjured to tolerate the exploitation, the tyranny, the licentiousness, the extortion, the cruelty, the bloodshed, of their rulers as parts of a duty of submission incumbent upon them as Christians. They were to look to the other world for redress of the wrongs of this one.

No doubt the monarchs and politicians were not wholly, though very largely to blame for this. When the foundations of the ancient world were loosened, and the whole system crashed down in ruins, *some* rallying point was necessary, some ideal which would command the allegiance, or at least arouse the terrors, of ignorant and uncivilised millions. The perplexed rulers, struggling with a cataclysm of coarse, uncontrollable elements, found a social nucleus and anodyne in the hopes of heaven and the fears of hell which they worked for all they were worth during the thousand years of transition extending roughly from the years 500 to 1500 of our era. There was also, the spirit intelligences tell us, a psychic reason. In the childhood of the human race, man depended upon higher beings as a child upon the guidance of its parents. Their behests were conveyed through the pineal gland, still the means of telepathic sensations. During the last two thousand years, at all events, this guidance has been to some extent withdrawn, so that man might acquire independence—in the same way as you say to your boy or girl, "Well, you are now at an age when you must begin to think for yourself." But now again man is being brought into contact with such a multitude of new problems, as the old age changes into the new, that the higher guidance is being renewed, and is coming upon us in a flood of spirit communion.

A MISCHIEVOUS PERPETUATION.

Unfortunately, that which may at first have been a temporary political device—I mean the utilisation of the ideals of Christianity as the nucleus of social order—became transformed into a permanent theory of social structure. In the Europe of the early Middle Ages the whole art of government was shaped for the aggrandisement of aristocracy and the subjection of the vast bulk of the population. Slavery revived again, and men were transferred as chattels from one possessor to another. And in spite of one political upheaval after another, the doctrine survives, and is obeyed to-day. We speak with bated breath of certain people as being by right the "governing classes," and we ought to be ashamed of ourselves for doing so. We are still half inclined to the views of the French aristocrat of the pre-revolution period, who said, "God thinks twice before He damns a man of that quality." The nation, until lately, allowed itself to be split into two great political parties, to one or other of which everybody was supposed to belong; and these divided between themselves (by secret arrangements made out of sight of the people) all the profit and pleasure of government. The business of the ordinary man was (and largely is) simply to vote, at long intervals, for one or other of these parties. When he had done that, he was supposed to get on with his daily toil, and to leave to his political masters everything that pertained to his happiness and progress. Well, that was the old scheme of the Roman despotism. It sacrificed the individual to the State. Every man must subserve the Government, instead of the Government suberving the hopes, capacities, and aspirations of every man. That system left no adequate room for the evolution of the individual soul, as part of its preparation for immortality. Progressive psychic science abhors such a condition of affairs. We affirm that what is socially wrong can never be spiritually right: that what is spiritually wrong can never be socially right.

FATAL TO "CLASS" GOVERNMENT.

I venture to say that the message of the assured survival of personal consciousness beyond the grave is absolutely fatal to all the ideals of arbitrary and hereditary class government, by a small central and irresponsible clique known as the Cabinet, with which we are supposed to be content. When once we know that each of us is a spark of Deity, that each separate spirit entity is a unique answer to the yearning call of an eternal Fatherhood, I decline to believe that we shall go on tolerating a system under which a mere handful of people enjoy the privilege, the prestige and the profit of governing, while the rest toil to pay the taxes which support their policy of self-aggrandisement. Speaking in a great industrial centre, I am not afraid to say that to my mind the idea of training myriads of men and women to be good workmen and workwomen, *MERELY TO BE COGS IN A COLOSSAL INDUSTRIAL MACHINE*, merely to sustain the burden of class government on their labouring shoulders, is a perfect nightmare to a man who has faith in humanity. But that they should be good workmen in order to add to the aggregate of social possessions, themselves the means of a wider, deeper, nobler self-expression,

as a means of preparation for another stage in an unending life—yes, that is a comprehensible scheme. It is consciously revolutionary, in the sense that wise men nowadays spell revolution without the “R.” It repudiates the idea of the successful life in its old sense—the life which Professor Thomson calls “sessile, unconsciously degenerative, and as far as possible parasitic.” It fulfils the duty of this worldism, which is just as great an obligation, from our point of view, as other worldism. Man is not *going* to be a spirit: he is a spirit here and now. He has a spirit’s needs, and he demands a spirit’s opportunities. The words of John Ball, preaching to an English peasant audience in the far away fourteenth century, come echoing into my mind: “Forsooth ye have heard it said that ye shall do well in this world that in the world to come you may live happily forever; do ye well, then, and have your reward both in earth and in heaven; for I say to you that earth and heaven are not two, but one.” Shape social regeneration in the light of that solid fact, and what are you doing? Exploiting the material for the advantage of the spiritual, a policy justifiable and laudable in the highest degree. Psychic research is more than a means of spiritual consolation amid all the sorrows of this transient world. It offers a conception of cosmic progress adjustable (as Professor Hyslop says) to the wants of a reconstructed society and to the best instincts of the lowliest individual in it. It gives you the unfailing foundation whereby to test that which challenges social acceptance. Does it make for spiritual development? Life in slums? Life sweated into hopelessness? Life taxed into penury? Life bludgeoned into dumb submission? Do they make for spiritual evolution? No! Then they are abhorrent to psychic science, and every ounce of its increasing power must be thrown into the scale against them.

It is this passionate belief in the lofty immortal destiny of man which has enabled Spiritualists to achieve so much. If you want a man to do something, find a man who believes something, and no belief is so stimulating to intellectual and spiritual daring as a conviction of personal immortality. Organic determination has for countless ages expressed itself in every detail of bodily structure. The conviction of individual immortality is now destined to express itself upon every thrill of hope and high resolve that permeates the soul. Organic determination has largely finished its work; and the future is with spiritual determination, operating in the environment which social reconstruction is destined to provide. Spiritualism declares that the salvation of the soul depends largely upon the salvation of the body.

ALTERING THE SOCIAL FOCUS.

In a word, any general acceptance of the truths for which we stand must alter the entire social focus. It acts as magically as the adjustment of a microscope or telescope—a touch, and all that which was blurred becomes clear and sharply outlined to the vision. If you convince all thinking men that this life is but the preparatory school for another and an infinitely ampler existence, you fundamentally change their outlook. If you persuade each individual that he is an attempted self-expression of the Deity, with unlimited opportunities of development in this and in a hundred other planes of existence, you have torn away the bandages that blindfolded him, you have given a new meaning and zest to his life.

We see the process constantly going on in application to our sons and daughters. The laughing and almost irresponsible girl looks upon life as a thing to be enjoyed, luxuriated in—a source, as she hopes, of endless fun. Then suddenly love comes into her life, new instincts are awakened, and she begins to dream of wifehood and motherhood. The focus begins to change. If she is mated to the right man she will not have been married long before the focus is entirely altered, and she becomes absorbed in watching and guiding the new citizens whom she has given to the State. So with your boy. He looked out upon a blind alley of life, perhaps. Then he discovers that he has intellectual abilities which qualify him for something better. He works, passes a Matriculation examination at one of the universities, feels his feet, and instantly the whole focus of his life is changed. He discerns the promise of his university degree, of a progressive career. There wakes in him that last infirmity of noble minds—ambition, and he deliberately sets out to gain the prize of some high calling. Even so will it be with all of us, as the assurance of a wider and more satisfactory life to come grips the intellect and then the imagination of mankind.

No longer a dogma faintly apprehended or wholly disbelieved, no longer a mere visionary hope, no longer available as a bogey in the hands of short-sighted theologians, the life to come will be the great career assured for all of us. Regarded from this angle, the cosmos has ceased to be an arbitrary jumble of irresistible forces. It is not the lawless and capricious work of a cynical and callous Deity. Spiritualism discerns its tendency, gives it a meaning, and sees growing opportunities of intelligent co-operation with the great Power which guides and energises all. How well the ancient psychic put that prospect of a working career on another plane! “Blessed are the dead which die in the Lord. Even so, saith the spirit, for they rest from their irksome toils, but their congenial activities follow them.”

(To be Continued.)

THE HUMAN RAYS.*

As this is stated to be the first number of the “Illumination Series” we take it that other volumes will follow. Number one, at all events, is a good beginning, although the subject is far too large to be adequately dealt with in ninety-six pages. Still, Mrs. Wilson gives us interesting chapters on the colours of the human aura and their meaning, on the mode by which they are seen, and on healing by the vital rays. The chapter on colours is elucidated by three coloured plates, including Dr. Baraduc’s picture of the repulsive hues of Avarice and Selfishness. The prefixed motto opposite the title is one of the most apt that could have been chosen for such a series:—

“Have you a torch to carry,
A hammer for the anvil? Then come!”

THE world must now choose between the moral and physical forces that rule human destinies and decide which it will follow.—The COUNTESS OF WARWICK (in “The Hibbert Journal”).

WHAT IS INSTINCT?—If, as affirmed by a writer in *LIGHT*, the sixth sense is the spirit sense, may not instinct be the return of man to a primitive state? The lower animals possess it naturally. Formerly the rightness of a thing satisfied the mind; now we demand a mechanical cause. Perhaps instinct in the lower animals guides them truly to the end, while in man it only points the way—and then not always unerringly. Is it possible to trace instinct into the inorganic? George Meredith says truly, “Tis instinct strikes! Surely there is something divine in instinct.”—E. P. PRENTICE.

MR. W. A. JONES, of Abertillery, sends us some remarks on the subject of the Master of the Temple and his dictum on psychic evidences. “Why should an authority on geological science, for example,” he asks, “be regarded as competent to pronounce a verdict on the merits of Spiritualism or mysticism?” This, of course, is a point that has been several times made in *LIGHT*. The only competent authority on psychical science is a psychic scientist, and the judgment of theologians, medical men or others who have not studied the question is not of the slightest importance. Mr. Jones does not agree with Tennyson’s dictum, “We have but faith, we cannot know.” He claims that faith on the part of a man is consistent with the possession of deep interior knowledge. “Knowledge is always implied in faith, but not always explicit, and that knowledge is chiefly spiritual.”

THE MINISTRY OF HEALING.—The author of “One Thing I Know” has received several requests for healing treatment at the hands of Dr. Beale and his helpers. She would be glad to hear from any readers of *LIGHT*, possessing psychic gifts, who might be free to join Dr. Beale’s band and to allow him or other spirit healers to work through their hands, as at present Miss Rose and Miss Forest have as much work as they can undertake, and fresh cases have to be refused. She would also be greatly interested to receive confirmation of Dr. Beale’s work in the spirit world through some other medium. If any reader of *LIGHT*, able to get into touch with an enlightened spirit, would ask the same to visit Dr. Beale’s Home and to give an account of the various branches of work being carried on there, together with a description of the Home and names of some of the spirit helpers, and would communicate the same to E.M.S. through the Editor of *LIGHT*, she would be most grateful. Should a connecting link be necessary, her book would surely establish this, but Dr. Beale’s name must be well known in the regions where he works.

TRANSITION OF MRS. JAMES COATES.—We learn with regret from Mr. Wm. Jeffrey, of Glasgow, of the transition on the 16th ult., after only a few days’ illness, of Mrs. Coates, wife of Mr. James Coates, Ph. D., F.A.S., of Glenbeg House, Ardbeg, Rothesay, whose name is well known to many of our readers as the author of “Photographing the Invisible,” “Seeing the Invisible,” and other valuable works on Spiritualism and kindred subjects. Mrs. Coates, who had just reached her sixty-sixth year, was a very remarkable private medium, and during the last thirty years she and her husband held sittings twice a week. At their invitation many gifted psychics, including Mrs. Wriedt, of Detroit, U.S.A., the noted medium for the direct voice, have stayed at Glenbeg House and given séances to large circles of friends and inquirers called together by their host and hostess. Long accounts of some of these sittings, contributed both by Mr. Coates and some of the other sitters, have appeared in past volumes of *LIGHT*, and on these occasions Mrs. Coates’ own mediumship was often of great assistance. Owing to the ideal conditions provided, the evidence was at all times of the very best, and brought to a host of earnest inquirers the conviction that their departed friends and relatives were still alive and still interested in their welfare. Great sympathy will be felt with Mr. Coates and his son and daughter, as also with the many attached friends of the deceased lady, in their bereavement. The funeral took place on the 19th at the New Church Cemetery, Rothesay.

* The Talk of the Hour, or the Explanation of the Human Rays, by MRS. NORTHESE WILSON (Flora Hayter). (London; A. Jarrold & Sons, 10 and 11, Warwick-lane.)

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30 p.m., Mr. Horace Leaf. August 11th, Mrs. E. A. Cannock.

The London Spiritual Mission, 13, Pembridge-place, W. 2.—11, Mr. Percy E. Beard; 6.30, Mr. G. R. Symons. Wednesday, August 7th, 7.30 p.m., Mrs. E. A. Cannock.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11 and 6.30, services.

Lewisham.—*The Priory, High-street.*—7, Mrs. M. Davies.

Woolwich & Plumstead.—*Perseverance Hall, Villas-rd., Plumstead.*—3, Lyceum; 7, Mr. G. Prior, address.—J. M. P.

Camberwell.—*Masonic Hall.*—11, church service; 6.30, Mrs. Mary Gordon, address and clairvoyance.

Kingston-on-Thames.—*Bishop's Hall.*—6.30, address and clairvoyance by Mrs. Jamrach.—M. W.

Reading.—*Spiritual Mission, 16, Blagrave-street.*—11.30 and 6.45, addresses by Mr. Ernest Hunt.—T. W. L.

Brighton.—*Windsor Hall, Windsor-street.*—11.15 and 7, Mr. A. Punter, addresses and descriptions; 3.15, Lyceum. Wednesday, at 8, public meeting, conducted by Mrs. Curry.

Battersea.—45, *St. John's Hill, Clapham Junction.*—11.15, circle; 6.30, Mr. T. Olman Todd. 8th, 8.15, psychometry.

Holloway.—*Grovedale Hall (near Highgate Tube Station).*—11.15, Mr. T. O. Todd, "I will not leave you comfortless"; 3, Lyceum; 7, Mr. Pulham address, Mrs. Pulham clairvoyance. Wednesday, Mrs. Annie Boddington.

Brighton Spiritualist Brotherhood.—*Old Steine Hall.*—11.30 and 7 p.m., Mrs. Neville, addresses and clairvoyance; also Monday, 7.45, auric readings. Tuesday, healing circle. Thursday, questions and clairvoyance. Lyceum every Sunday at 3.

THE MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,
STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.

SUNDAY EVENING NEXT, AT 6.30 P.M., Mr. Horace Leaf.
August 11th, Mrs. E. A. Cannock.

Welcome to all. Admission Free. Collection.

Steinway Hall is within two minutes' walk of Selfridge's, Oxford St., and five minutes from Bond Street and Marble Arch Tube Stations. Spiritualists and inquirers are invited to join the Association.

THE LONDON SPIRITUAL MISSION,
13, PEMBRIDGE PLACE, BAYSWATER, W.

SUNDAY, AUGUST 4TH.

At 11 a.m. ... MR. P. E. BEARD.
At 6.30 p.m. ... MR. G. R. SYMONS.

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MRS. E. A. CANNOCK.

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Healing Service after the Evening Meeting

HAMPSTEAD MEETINGS on Wednesday evenings are discontinued until further notice.

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L.S.A. GARDEN MEETING.

AUGUST 17TH.

See page 249.

NOTES BY THE WAY.

In the June issue of the "Journal" of the Society for Psychical Research Professor L. P. Jacks has an article on "The Personal Appearance of the Departed as Described by Controls." Professor Jacks finds it a baffling problem. How, for instance, can the departed reproduce their bodily appearance, because "in our earthly life none of us knows, with anything approaching accuracy, how he looks to other people?" There are other difficulties into which the Professor enters with his usual logical force. But we could find an equally difficult problem in psychometry. How is it that on handling some article—a piece of jewellery or wearing apparel—a psychometrist will give faithful pictures of people and places associated with the article handled? We should imagine that the solution of the one problem would throw a good deal of light on the other. As to the theory concerning the process by which a spirit identifies himself by a deliberate presentation of his face and figure "in his habit as he lived," the psychometrical explanation will easily apply. It is probably the same process described in other terms. We have seen identical conclusions reached by means of astrology, palmistry and ordinary reasoning, all confirmatory of each other, just as one person will solve an arithmetical problem by the roundabout elementary method, a second by decimals, a third by algebra—utterly different methods but the same result.

In the current issue of the "Occult Review," Mr. Hereward Carrington has an extremely interesting article on Eusapia Palladino, in the course of which he alludes to her great personal charm. "Although unlettered [she could neither read nor write, save her own name], she possessed a keenness of mind, an alertness, a personal charm and magnetism quite unique." Further, he tells us that her powers, vital in character—she radiated magnetism—were expended during a séance with prodigious rapidity and extraordinary force. He was entirely convinced of the reality of the manifestations, as were many scientific men of European fame. Moreover, he found in her mediumship indications of the agency of independent intelligences. Sometimes the power was weak, and then, rather than send her sitters away, Eusapia would endeavour to "produce" phenomena. She would not admit failure. "She was 'the great Palladino'; she must not fail." That is an oft-told story in connection with mediumship. But we are inclined to add to the explanation, in some cases, the effect on the susceptible mind of the medium of a strongly expectant mental attitude on the part of sitters, and sometimes of the re-

actions arising from hostile and sceptical persons resolved on the discovery of fraud. But there is no doubt that Palladino "helped" the phenomena when they were weak.

Mr. Hereward Carrington, in the article under notice, makes a distinct point when he writes:—

Those conditions which would normally prevent or hinder the manifestation of physical, mental, or moral force in any other channel, also inhibit its manifestation in so far as psychic manifestations are concerned. The same factors which would prevent a musician from composing a piece of music, or a scientist from writing an article on "Relativity," would also prevent a medium from giving a good séance.

That is well observed. We recall the case of a brilliant musician, a member of a famous musical family, who found himself unable to improvise in the presence of a person whom he strongly disliked. It was an ironical circumstance, by the way, that this gentleman scoffed at the idea of psychical phenomena while exhibiting in his own person one of the peculiarities of mediumship. Mr. Carrington notes that Eusapia was always willing to submit to test conditions, and all those who have made a thorough investigation of the question will agree with him that it is a lamentable thing that Eusapia has passed away without her marvellous phenomena having been accepted by orthodox science, and studied as they deserved to be. Orthodox science, however, will in the end have to eat the leek.

LONDON SPIRITUALIST ALLIANCE, LTD.

SUMMER MEETINGS.

On Tuesday week, the 13th inst., clairvoyant descriptions will be given in the hall attached to the rooms of the Alliance, at 3 p.m., followed at 4.30 by answers to questions through the mediumship of Mrs. M. H. Wallis. The meeting for clairvoyance will be confined to members; the other will be open to both Members and Associates, who can also introduce their friends on payment of 1s.

On the afternoon of Saturday week, the 17th inst., by the kind invitation of Mr. and Mrs. Henry Withall, an alfresco meeting will be held in the garden of their residence, "Oakwood," Hendon Avenue, Church End, Finchley, N. Members of the Alliance who desire to be present are asked to send in their names to the secretary as early as possible. Reception at 3.30. Tea (at 4) will be provided, but guests are expected to bring their own more solid refreshments, including, of course, sugar. Trams from Golder's Green Station to the Queen's Head, thence five minutes' walk, *via* Gravel Hill.

"BINDWEED": A TEST MESSAGE.—J.M.D., the correspondent who sent us the messages regarding "Prayer and the National Crisis" (page 221) forwards an interesting test message. She writes: "On March 1st I had a sitting with a friend, M.S.L., to receive messages through the instrumentality of the ouija-board. In the course of the sitting M.S.L. asked a mental question, to which the reply came: 'Get a book called 'Bindweed.' It will help you to take a broader view of life. Just know that men want help from wives.' I asked if this was a reply to my friend's mental question, and she told me that it did not apply to her question at all. She added, however, 'Curiously enough, it sounds as if it applied to something which has been worrying me very much of late.' Neither of us had previously seen or heard of the book, but on making inquiries we found there was actually a novel of that name. After reading it M.S.L. assured me that it was a direct and absolute solution of the problem that had been troubling her."



THE GATE OF REMEMBRANCE.

ADDRESS DELIVERED BY MR. F. BLIGH BOND AT THE
MEETING HELD AT THE LONDON RESIDENCE OF LORD AND
LADY GLENCONNER, ON THURSDAY, JULY 18TH, 1918.

(Continued from page 243.)

THE APSE.

Looking at the plan of the chapel as found, it will be seen that the deduction of this length of seventy-two feet for Abbot Bere's rectangular chapel leaves a balance of some eighteen feet still unaccounted for, since the script gave us ninety feet for the total length. But we were repeatedly told during the year preceding the excavation of this part that we should find "walls at an angle" associated with the extreme east, and so often was this emphasised that as soon as the first measure of length was verified, I began to attach weight to this statement, and I determined to publish in advance the conclusion I had come to as to the existence of a polygonal apse. This was done by the printing of a conjectural plan in the Christmas number of the "Treasury" [at this point the lecturer directed attention to a diagram exhibited on a blackboard beside him] and the same plan was incorporated in the annual Proceedings of the Somerset Archaeological Society for the current year. Comparing this with what was actually found, it will be seen that there is evidence of two walls, set at an angle, but the east end wall is missing. Consequently my conclusion was open to doubt at the time, and was challenged by one or two architects, or antiquaries, one of whom rather hotly denied that an apse could have ever existed at this point. We have heard more of this gentleman recently in the columns of a Church newspaper, but his criticism has been unconditionally withdrawn by the editor, who has given publicity to the following facts: (1) that the necessary reconstructions have been made with scrupulous fidelity; (2) that two years after the discovery of these foundations a manuscript plan, hitherto entirely unknown, has come to light in a private collection, which not only shows the two inclined walls in their place, but, what is more important still, gives the total length of the chapel as eighty-seven feet, which is exactly right for the interior measure necessary to complete the polygonal apse as drawn. I have ventured to lay stress upon these matters because of the distress and perplexity which might be caused to some, by such attacks on the credibility of the script and the good faith of its sponsors, whereas the work itself, script, transcript, excavation, and reconstruction, though like all human works liable to error, has been carried out on the principle of strict fidelity to truth and with absolute candour, and with the fullest consciousness of the seriousness of the issues at stake.

THE CHAPEL OF THE LORETO.

The conclusion of the volume is devoted to another body of script in which we are presented with the romantic story of Richard Bere's votive offering of a chapel to the honour of Our Lady of Loretto, and a fully detailed description of that chapel, which is stated to have been in the Italian style, the work of an Italian architect whose name is given. As to this story we have as yet practically no data of value, and all that can be gleaned as to the probabilities has been tabled in the end of the book. The site has not been excavated, and perhaps cannot be until after the war. Whether the ultimate results will in any degree justify the statements in the script must be held to be most problematical. If they do, a case will be established for the existence of transcendental powers in the subliminal mind in its capacity for the recovery and transmission of lost knowledge, such as would be beyond cavil.

JOHANNES BRYANT: CHILD OF NATURE.

The interest of readers and of reviewers has been largely centred in the second part of the book, which I have entitled "The Child of Nature." Here we have, depicted for us in a few light touches, the revelation of a soul, simple and ingenuous, a literary achievement of which neither Mr. Alleyne nor myself would, in our waking consciousness, have been the least capable. In no case have Mr. Alleyne or myself the faintest intimation of the subject of the writing, nor has it been previously present in our minds. The passages betray a complex of influences. At times Johannes is represented as himself the speaker: at other times he is spoken for by others. The story, so quaintly told, of the dormer staircase (p. 96) is a good instance of the first. But it is where Johannes is spoken for that we are able to glean the clearer light on the source of the messages. Here we get into touch with the apparent directive impulse, and in this, I venture to think, lies the real interest and the real value of the whole, for in the true solution of this problem lies the future of our philosophy of the human personality and its survival of bodily death. I will briefly collate the more significant passages, commencing with the opening words of the script (November 7th, 1907):—

"All knowledge is eternal, and is available to mental sympathy."

Then follow at later dates:—

"Out of a thought all things were created, and out of a thought will old-time things renew their being" (p. 102).

"More we will serche in the great army of past things—they are soe hard to find" (p. 89).

"We were mistaken in some things—all men are—but the Thought that made the great church of Glaston was not bounded by the mind, and that Thought must live and prevail" (p. 47).

"I think I am wrong in some things. Other influences cross my own. Those monks are trying to make themselves felt by you both" (p. 37).

"Those others, the great and simple, are passed and gone to other fields, and they remember not save when the love of Johannes compels their mind to some memory before forgotten. Then through his soul do they dimly speak, and Johannes, who understands not, is the link that binds you to them" (p. 93).

"Why cling I to that which is not? It is I, yet it is not I but part of me which dwelleth in the past and is bound to that which my carnal soul loved and called 'home' these many years. Yet I, Johannes, amm of many partes, and ye better parte doeth other things—Laus, laus, Deo!—only that part which remembreth clingeth like memory to what it seeth yet" (p. 95).

"We wold say much, but the weakness here is strength gathered for other duties. All, he cannot do. What wold ye? The stones written in his memory as he knew them? What are real, and what are in his dreme, he knows not" (p. 95).

"He (Johannes) lives yet in the Universal Memory, and speaks and acts through every channel in which the Universal Life flows. Yet, when he is himself, he speaks well, as he was wont, in the rude times that are as yesterday" (p. 97).

"The spirit liveth still, and what we lived for, in new guise we give to you. Grow in the Spirit. We are a symbol of great truths, and ye read the symbol aright. That which we did dream lives on, and in the Spirit we pass it on to you" (p. 145).

What seems clearly indicated in these passages is the persistence of human ideal and human memory, still individualised, but freed from the separateness of physical conditions: memory, living, sublimated and in a sense unified and harmonised by incorporation in a greater and more universal body of consciousness. It is not like our own, an intellectualised memory, a register of concrete aspects of things or details of daily life, but it contains the potentiality of all, though in a dormant or latent state, and the concrete memories can be reawakened and brought into activity by its power, for the formation of pictures of the past, just as the artist, by recalling the original idea of his inspiration, can reproduce a likeness which has been destroyed.

But these verisimilitudes of physical things can only be brought into actual being through the medium of physical organs, brain and hands of living persons, and can only be expressed in the terms of the physical consciousness of the living medium. Hence all the more conventional or mechanical part of the process, in which I include the language and intellectual expression, must be strictly subject to the laws and limitations of the human organism which is the medium.

The original impulse, the will, the idea, the imaginative and emotional element is spiritual, and comes to us from the eternal source of all idea, but it comes to us coloured with the myriad tints and shadings of bygone experience, the united consciousness of the race as exemplified in individual experience and localised in this old centre of racial thought and ideal, which is Ynyswitrin, Avalon, Glastonbury, in old days regarded and spoken of as our English Jerusalem.

But the crystallisation of these influences into form and language is the work of the humble and imperfect instruments supplied by two living members of the race, whose only qualifications for the task are willingness, receptivity, and, not least, that attitude of mental sympathy which is in very truth the open door to all really spiritual communion.

There is a truth which we must boldly face, and we may face it without fear, if we are fortified by a true understanding of our great future. It is embodied in the words of the Psalmist: "When the breath of man goeth forth, he returneth again to his earth, and then all his thoughts perish." A hard saying, you think? Not so. The passage is liable to a very obvious misunderstanding, through the imperfection of language. What is it that returns again to earth? What are the thoughts that perish? Look at the Greek original, and you will see that these thoughts are the *Logismoi*, the mere brain-workings, its schemes and calculations, the activities of that mechanism which, through the various channels of sense, keeps us in constant touch with, and adaptation to, our earthly environment. But although this external form of thought and memory perishes with the physical brain, and the physical senses, we know well that every one of these temporal actions, reactions, and adjustments goes to build up within our selves a definite and permanent thing which is a body of spiritual memories, and which constitutes the essential and enduring personality. This gradually develops as individual character, and as individual character it is retained and goes to enrich the consciousness of that greater Being of which we are but parts and separated aspects. Even here, though outwardly separated, we can be inwardly as one, through sympathy of thought and feeling; and that dawning consciousness of unity is the greatest of our spiritual treasures, the *one pearl of great price*, which having found, we gladly surrender all else.

The line of our souls' development follows a great law, proceeding through suffering and isolation, to a perfect end in which all our spiritual needs will be abundantly satisfied, and if we follow the workings of human philosophy, whether religious or political, we shall see the presage of this great fulfilment. For whether we take the individual unit, the religious ideal, the racial ideal, or the working out of the yet greater destinies and ideals of the human race, the same tendency may be perceived, and it is this—the perfecting of the individual in full communion with the whole as a member of the body politic.

Early religious systems lay no stress on individual immortality. It is implied, rather than expressed. In the religion of the Hebrews, the Father-God is the ultimate expression, and the race is everything, the individual only standing for the race. So David is Israel, Jacob is Israel, and Abraham is the father of Israel, or the chosen seed. Promises are made to the race. The individual dies and goes to his fathers, and he is content. His heaven is *the bosom of Abraham*—the race-spirit. It is an intuitive faith, not an intellectualised belief at all, but as intuition it is all-sufficing. Then comes the dawn of a new era—the birth of the Logos, bringing with it the conception of individual destiny and personal immortality. And this brings the sword of separateness—the Cross; martyrdom and persecution for religious ideals, the constant warfare of individual opinion. Personal salvation becomes a dominant idea, and in its extreme forms is distorted into something selfish and repellent. But in this dark time the true light shines ever, and in the teachings of Christ is foreshadowed the greater unity into which all souls are to be gathered.

Now all things are tending to the evolution of a third great era, that of the fulfilment of individual and personal destiny in the greater destiny of the race of man.

We turn with instinctive aversion from the coldly impersonal idea of complete absorption into undifferentiated spiritual essence, on the one hand, and equally on the other from the nightmare of loneliness which would be conveyed in the conception of an eternal existence of separated personality. The soul aspires to its true home, realising at last that both these are but single aspects of a truth which in its completeness will give it the satisfaction which it craves, and there will dawn upon its consciousness the blissful knowledge that nothing of its acquired experience and character is to be lost, but all preserved in the Greater Unity, the Soul of Humanity, of which it is a member.

So with the larger complex of human life which we call "nationality." The nations, small and great, are seeking the same end—the preservation of all their choice individual characteristics in a larger bond which will soon be evident as a league of nations, and the religious cults and churches, without obliterating in any degree their characteristic forms of faith and religious customs, will awake to the sublime fact that these may and will harmoniously co-exist in a more comprehensive worship of the God of Truth.

To sum up the argument, let us view the matter on purely general lines, looking at the abstract principles involved and evolving in the soul of man. I must suppose a Spiritual Force as the cause of all things psychical or physical, and I shall not be held unscientific in so doing, because in all our conscious experience Idea and Will precede action and material process.

The story of the creation of Adam is the dramatisation of the first stage in the building of the individual human consciousness, whereby, through the involution of Spirit, man is gifted with his first mental vehicle, that is the vehicle of a purely intuitive apprehension, in perfect instinctive sympathy with his environment. This is then the mind which he shares with Nature, but chiefly with Nature as specialised in his own genus, which is his race-spirit—a spirit at this stage inchoate, intuitive in its response to him, and, like himself, not intellectualised.

But this phase passes. It is largely subconscious, and does not give Man the destined control of Matter, or the sovereignty over the worlds animate and inanimate. This can only come through the exercise of a new faculty, that of freewill in a material environment. So he takes on a new vesture of material intellect, and this is his fall into matter. His new organ of mind is fully responsive to his physical surroundings in which he now realises himself as a separated Entity. From complete unity with his Father-spirit, he gradually descends into the darkness of separated consciousness, bringing pain, toil, and evil. But still the original spiritual source remains within him as an open door, and in his inner self he may retire thither and resume his communion with Nature, and Nature's God, and at rare moments find himself inwardly at one with his race and its memories—a Gate of Remembrance.

Intuition, which is his original sense, has no language save the unexpressed sympathy of thought between kindred souls. Intellect, on the other hand, has definite language, but it is the language of a material environment and can only express spiritual or intuitive truth by means of symbol, and all symbol is liable to error and abuse.

But last comes the evolution of a third mental vehicle, which is the union of Intuition and Intellect, and has the faculties and the powers of both. This, I take it, is the Divine Logos—Reason, and by this power of Intuitive Reason he will ultimately find himself restored to his true spiritual state, now no more a child, but now a conqueror

over Matter and the Lord of all created things. This is the promise and hope of the new era, the era of Man's Redemption and of his Regeneration as a Son of God.

And thus I read the message of the Glastonbury Script.

"IN OUR STREET."

Miss Peggy Webbing has long made her calling and election sure as an accomplished novelist, and her latest book, under the above title (Hutchinson & Co., 6s. net), will be regarded by many of her readers as even beyond the level of ability shown in her previous works. It is full of happy turns of phrase, charming pieces of description, and vivid character drawing. The especial appropriateness of the book for notice here arises from the fact that it touches, or rather plunges, into the psychic realm of things. As to that, alas! ochoe! eheu! ay de mi! and likewise lackaday! The faithful painter who portrayed the face of Oliver Cromwell was scrupulous not to neglect the warts on his masterful countenance. In depicting Spiritualism, Miss Webbing seems to have painted the warts almost to the exclusion of everything else. There is a villain, Leo Vakeel, with an overwhelming passion for psychical studies; he is a sinister character who subjects his wife, a medium, to an intolerable persecution in quest of the mysteries of the life beyond, and after her death turns his pestilent attentions to a girl of sweet nature but weak character in whom also he has discovered psychic gifts which in Miss Webbing's view appear to be associated with a distressing lack of such robust common-sense as is displayed by the hero, Henry Dumaresque, who rescues Lily from the clutches of the psycho-maniac, Vakeel, and who has a lofty contempt for the whole business. One cannot in justice blame him, if the farrago of rascality and tomfoolery satirised with deadly humour by Miss Webbing were all that he had by which to form a judgment of the meaning and methods of psychical research. That there are such mediums, such seances and such "researchers" as Miss Webbing describes it would be absurd to deny. They exist, as we all know and deplore, but then similar blemishes exist in everything else. Even the Church has its burden of Borgias, its hedge-friars, its spurious relics, its fraudulent miracles, its disreputable priests and its feeble-minded. A visit to Sheffield with Sir Arthur Conan Doyle and Dr. Powell, when the great meetings were held there a few weeks ago, would have formed a healthy corrective to any ideas of Spiritualism as a morbid and uncanny subject. As to the "levitations of Home and the Imperitor band (*sic*) of Mrs. Piper," these things have some little bearing on the subject, true, but they may easily throw a survey of it out of proportion. On page 53 one reads a description of Mr. Bourne's furniture shop:—

"It was already untidy and over-crowded as such shops usually are, with a collection of valuable and worthless objects, oddly jumbled together."

One suspects Miss Webbing of having paid a visit to just such a shop. That she has brought away a package selected mainly from the worthless objects may argue either that she was victimised by the dealer or—but it would be impolite to pursue the alternative argument! After this it may sound inconsistent to say that no reasonable follower of Spiritualism and psychic research can feel altogether aggrieved at Miss Webbing's manner of dealing with the question. The sort of people and the kind of things she cauterises with such biting wit are well worthy of the treatment. We don't want them "in our street!" The morbid and neurotic belong to depraved and decaying matter, not to Spirit.

Nevertheless, as has been said before in these pages, the real novel of Spiritualism has yet to be written. It must be a book that will deal with the lights as well as the shadows of the subject, and by a writer competent to probe through the make-belief, the illusion, the verbiage, and the fustian to the golden realities. These have been discovered by many more seekers than the world wots of, and as the days go on they will become increasingly manifest.

"LIGHT" SUSTENTATION FUND, 1918.

In addition to the donations recorded in previous issues, we have to acknowledge with thanks 10s. 6d. from Mr. S. Harold Haynes.

"THE GREAT HEREAFTER," by Arthur J. Loseby, is the principal poem in a little paper-covered book of blank verse to which it gives its title. The writer, who has a faculty for expressing his ideas in smooth rhythmical language, conceives himself as awaking on the other side with normal senses, unlimited in scope, and possessing also other senses, the nature of which he cannot convey to "understandings limited in Time." Under these conditions he is able not only to regulate at will the range and intensity of his vision and to describe vividly scenes and incidents in other worlds and in long past ages, but also to discern the very mind in Nature and the history of each human soul he meets. He awakes to the fact, indeed, that he is dwelling in the Palace of Truth, where only truth can enter, for as the thoughts of each soul are open to every other soul, disguise is impossible. The book is published by A. H. Stockwell, 29, Ludgate Hill, E.C., at 1s. net.

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For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

THE WHY AND THE WHEREFORE.

We have all heard the story of the inquisitive child who on being informed by its father that an animal grazing in a meadow was a cow promptly inquired, " *Why* is it a cow?" Time and again after stating some fact of personal experience in our psychical investigations have we had hurled at us a question as to *why* the fact was as stated. Sometimes the inquirer has been quite indignant about it, and we have had either to plead that *we* were not responsible, we did not make it so, or to fall back on a counter-question as to why our interlocutor had been brought into existence. Certainly it was not to ask silly questions or to dispute the passage of a fact which did not fall into line with his prejudices.

Why are we here at all? is a question that has been in the minds of thinkers almost since the beginning of thought. There is some sense in that question. The catechism gives us an answer framed in the best manner of scholastic Theology; Philosophy has also its reply—a better one as we consider, for it is more reasonable to presume that the existence of Humanity is a mode of expression of Divine Creative Power than that human beings were brought into life to "praise and glorify" the Author of their being. As to Science it has no answer so far as we have observed. It is content simply to register the fact, when it is wise, and, when it is foolish, to proceed to the conclusion that the fact has no particular significance. Nowadays it is rarely so foolish, for modern thought, after an immense churning up of theories and an intolerable multitude of words, is beginning to run itself clear by a method of classification. It is gradually being understood that the function of our new Science which we call Psychic—for want of a better word—is to register and investigate facts and not account for them. If it is heckled by the callow critic it can easily retort upon his question why there is a spiritual world with the inquiry, "Why is there a physical world?" One is not more wonderful or inexplicable than the other. The whys and wherefores of things of course really come within the province of the philosopher, the accuracy of whose answer depends upon his efficiency as a reasoner.

We have our facts. They are accepted by all who have examined them fully and fairly. Concerning the interpretation—the why and the wherefore—there are a diversity of theories and much confused talk of cosmic memories, subconscious mind, and "exteriorisation of the double," to account for phenomena whether mental or physical. The fact that such theories do not cover the ground is the result of the theorists having neglected as a preliminary to cover the ground for themselves.

The man who has explored this life thoroughly will not be at great difficulties in solving at least some of the problems of the next on purely human lines, for in essence the whole question is a human one rather than a religious, a scientific, or a philosophical proposition. These are but sections of the question, all included in a comprehensive human survey. Let us take as illustration a few of the crude, almost pathetically simple, questions we hear at times and deal with them on these lines.

Why do some spirits manifest and not others?

REPLY: For the same reasons that some of your friends visit or write to you and others don't—either from disinclination, or, more generally, inability to find time or opportunity.

Why do some spirit communications give clear messages, and others confused and unintelligible ones?

REPLY: Go over your experiences with those who communicate with you on the telephone, some of whom are

expert in using it, while others are fumbling and incompetent, inaudible, or unintelligible.

Why do some spirits give such contradictory accounts of their life in the next world?

REPLY: There are two answers to this question. The first is that your friend in Montreal will describe his life in a quite different way from the other friend who lives, say, in Sierra Leone. The second is that no two people see anything in exactly the same way. Compare, for example, Mark Twain's description of his visit to the Holy Land with that of some devout Bibliolater. But all spirits agree on the main facts. The difference is only in details.

Why do all your psychic phenomena have to be produced in the dark?

REPLY: They don't; only some of them. But to go back to our argument from the life of this world, we suggest an explanation in the fact that a seed requires darkness to germinate, but the plant grows in the light when it is strong enough to bear it.

How is it that a spirit can materialise in a séance-room?

REPLY (by way of counter-question): How is it that a spirit can materialise in this world—as an infant in its mother's womb?

There, we have taken a few examples at random. We could have set down a hundred and answered them on the same lines. For, as we have said several times before, the key to the problems of the life immediately succeeding this is to be found in the life here. For every question unanswerable as to spirit-life, we can ask another equally unanswerable regarding the life of earth. If an indignant objector at this point exclaims that he has experience of a physical life but no experience of a spiritual one, we may either reply, sorrowfully, with the question, "Why not?" or, ironically, with the celebrated observation of the old college professor—that none of us knows everything, not even the youngest of us.

A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 11TH, 1888.)

Will our existing faith ever gain power to grapple with this vast duty that is now so ill discharged? The verdict of history is against the hope, unless as in olden time it be purified and revived as Judaism was: unless it be adapted more to modern wants, its claims re-stated in terms of modern thought: unless in fine, we get demonstration in place of belief and hope, a proof of the immortality of the race, a belief in which its noblest sons are losing if they have not lost it already: a union of religion and science, of man's aspirations with a revelation of God's answer to his cry.

—Notes by the Way [“M.A. (Oxon)” is here commenting on a sermon by the Archbishop of York on “the terrible problem of the poor.”]

Testimony of Lord Amherst to the value of our evidence. *Valeat quantum.* His lordship at any rate knew something of the value of the evidence on the other side: “Not only is the testimony offered by Spiritualists immeasurably stronger both in kind and in amount than that on which the orthodox miracles repose, but it conforms far more closely to scientific conditions, being offered in order to prove, not exceptional prodigies wrought by exceptional men in opposition to the laws of Nature, but phenomena of everyday occurrence, subject to their own laws, which, if not fully ascertained, are no less constant than those of the material world.”

—From “Jottings.”

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SELF-NUTRITION AND REST POWER.—In an article on “India's Magic Weapons” by Mr. Edmund Russell in the current issue of the “Occult Review” he refers to the power of self-nutrition—“the power of instantaneous and spontaneous assimilation of the essentials of life from the atmosphere”—and also to the “rest power” of being able to repose or sleep at any time in any conditions. As examples of the latter power he cites Napoleon, Sarah Bernhardt and Queen Alexandra. We could mention other persons less famous who possess this coveted gift, and at least one who acquired to a considerable degree the power of drawing nourishment from the air. Somehow such powers, when one comes into actual contact with them, seem less wonderful than when described, and only their possessors fully realise the greatness of the gifts.

THE MOST BEAUTIFUL THING IN THE WORLD.

Purposeful work, the work which the hands do on a plan that the head knows and keeps in view, originates in the individual's idea-world or soul. What happens when there is no longer a nervous system supported in terrestrial existence by the envelope flesh and blood? How, in short, does the soul live, how does it carry out its plans, when there is no mechanism to animate the lifeless hands, when the bodily apparatus for will-fulfilment is decomposed? Old men who have worn out instead of rusted out, like the great Gladstone, are wonderful mentally, right up to a short space before "crossing the bar." To a limited vision it seems bad planning in the universe that the human instrument, like an electric accumulator, should work the best just before it collapses. Wondering at the great Architect's faulty plans has been due to a misconception of those plans. Probably many a watchdog objects to his kennel and prefers the hearthrug, but his cogitative faculty may in his less disgruntled moods see some design in the arrangement. All he does know is that he is fulfilling a law—of obedience. The gap between omniscience and human knowledge is infinitely greater than that between man and his faithful companion, so that it is no derogation to human dignity to be obedient.

Spiritualists believe that a man who dies full of years and hard work for his fellows will live more actively, with wider scope and greater powers of helping, when in the normally invisible world. Of this world of power man only gets glimpses though spiritually he is actually living in it.

Mr. Matter-of-Fact, an excellent man, is as useful as British oak, hard iron and other rigid materials. His great virtue is his inertia. He it is who guarantees that progress shall be very real before he can be shifted by it. This stubbornness is peculiarly British, and is both handicapping and standing us in good stead to-day. If you ask Mr. Matter-of-Fact about a designer who constructed an organism to work best just before it disrupted, he would not approve the design. If you suggested that an able but aged man kept up his activities after death, and that life had been an apprenticeship for a new job, he would reply, "Yes, that's what the Parsons say, but I have made my money by making sure of my facts, and I am not sure that what the Parsons say is correct."

The type of Spiritualist who may be classed as a scientific religionist should be able to explain. If a man's soul lose power over the hands because it leaves the body, what instrument can it possibly make use of to perform useful work? It may not occur to all that one soul can use the hands which are connected, not with itself, but with another being. Mr. Matter-of-Fact can only say the thing is impossible by ignoring the facts he loves so well.

A case occurred the day before these words were written which will show that the ideas existing in one soul do get into another somehow without the help of language and do cause the body in which soul No. 2 resides to do certain things of which the consciousness is unaware, but which simply happen by soul-communion. A lady was singing that well-known tone poem "A Song of Araby," and immediately afterwards an irrelevant male voice chimed in with the exultant strains of "John Brown's Body." Later in the day the songstress, still bent on singing her ditty, did so in the presence of a lady friend. What was her surprise when her friend struck up with "John Brown's Body," the sequel known to subconsciousness faithfully conveyed to and performed by the friend whose mind was in tune with hers.

Scientific Spiritualists collect thousands of well-authenticated instances of telepathy, some of them much more striking than the above. If Swedenborg and the Prayer Book of the Church of England are correct as to "communion," such transference of ideas need not be confined to the ranks of the living. The idea conveyed may not always be specific. The active capacity for happiness may be explained by Providence, whereby love is proved eternal and death an illusion.

No loved ones at all are contained by graves or the sea. Neither the grave nor the sea is big enough to hold infinity. Love is the face looking upon which the human family see they are part of infinity. It bridges gulfs, causes presence, is a bond, not a mere hope, joining us for ever with the loved ones. The Churches' work is to cause people to believe this, not because they say so, but because it is a hard fact, if indeed that can be called by so harsh a name which is the most beautiful thing in the world.

E. E. C.

No man ever struggled to retain power over a mixed multitude without suffering vitiation: his standard must be their lower needs, and not his own best thought.—
GEORGE ELIOT.

THE PLACE OF PSYCHIC RESEARCH IN SOCIAL RECONSTRUCTION.

DR. ELLIS T. POWELL'S ADDRESS AT SHEFFIELD.

(Continued from page 247.)

THE PASSING OF MATERIALISM.

This leaven of the changed outlook is already at work, and you have set it working, though I doubt perhaps if many of you have observed and apprehended the meaning of the phenomena. Do you recall how the social reformers of thirty or forty years ago were saturated with materialism? In their anxiety to divert men from their subservience, whether of mind or body, to tradition and convention, they endeavoured to sweep away all belief in a future life. They tried to persuade man that when he was dead he was done for, and that his best creed was "Eat and drink, for tomorrow we die." They urged this creed in no debased or degraded sense, for many of them—Charles Bradlaugh, for instance—were men of the highest standards, whose devotion would have done credit to a mediæval saint. But how fast that view is vanishing! How true it is, as Dr. Haldane says, that "the materialism of the nineteenth century has been nothing but an insignificant eddy in the stream of human progress!" The life illuminated by no higher motive than the satisfaction of physical needs—the policy that would have endowed us with well-fed bodies and with stunted, sickly, starven souls—who among the thoughtful men and women seeks it nowadays? We have changed the idea of success in life into that of success in living, both here and hereafter. We have scrapped the treatment of man merely as a living organism, by recognising that the man as a person is much more than the man as an organism—how much more, then, if his personality is deathless!

PSYCHIC FUNCTION OF EDUCATION.

Conversely, education of the best type must strengthen the cause of psychic research. It is a mere scientific proposition. Education of the right type, directed to culture and not to mere pedantry, brings a wider interest, a more sympathetic outlook, a more mellowed temperament, a higher rate of spiritual vibrations. These in turn produce a keener susceptibility to influences from the other side of life, an enhanced capacity to comprehend their teachings, an augmented eagerness to be a co-operator in the fulfilment of their schemes. The triangle is simple, but a whole science can be built around it. Even so, around a conviction of the immortality of spirit does a complete intellectual revolution group itself, created and sustained by that dominant central fact. We want that addition to our equipment for the great era that is before us. As the problems which confront humanity go on increasing in number and complexity, even so must man become a more and more doughty wrestler with them. His inspiration is for the future to be constantly reinvigorated from the other side—not unconsciously or capriciously, but by means of a regular communion based upon recognised scientific laws.

LIGHT FROM OTHER WORLDS.

Our British science has been enriched from other lands. I believe it is now to be enriched from other worlds, and that there are many among my hearers who shall not taste of death till they have seen the influx pouring in. We shall, as I believe, no longer depend upon merely intermittent aid from the higher spheres, coming to us through great initiates like Moses and Buddha, or through occasional celestial visitants like Jesus Christ. We shall ourselves stand at the well-springs, drawing the invigoration and the consolation directly from their sacred sources. We have been told from the other side that the great protagonists of the universe make their plans hundreds and thousands of years ahead. Thus far, we have been only the instruments of their realisation; but with ever closer and more intimate contact between the two worlds there will tend to be more and more intelligent co-operation. Christ foreshadowed it when he said, "Henceforth I call you not servants, but friends, for the servant knoweth not what his lord doeth"—but we shall know, and the knowledge will enhance the closeness of communion. What we give in sympathy with those enfranchised spirits they will return sevenfold in new enlightenment for ours. Do you suppose that an advanced social system, such as we know exists on the other planes, has nothing to teach us in the reconstruction of our own society?

THE FRATERNITY OF WORLDS AND AGES.

What has been the most potent influence in the development of our national character in the centuries that are past? Surely in earlier times the infusion of other races, and in later periods the world-wide contact with other racial ideals, or forms of human progress. The Creator abhors duplicates. Why? Because Difference is the great mainspring of advance. As iron sharpeneth iron, even so a man sharpeneth the countenance of his friend. Mind sharpens mind, because of the friction, the inter-play, the mutual attrition of the weak parts, the mutual invigoration of the strong, the mutual assimilation of truth. Why should the process stop at the frontiers of the terrestrial globe, or at intercourse between peoples who live in the same era? If we could be

brought for a year into intimate contact with the Englishmen of Elizabeth's day, with the Italians of Dante's age, with the Greeks of the era of Pericles, how immensely both sides would benefit from the association! And if that companionship included beings from other planets, as well as individualities native to the interstellar spaces, the fruitful factor of Difference would work with potency multiplied a thousandfold. "This also," says Newman Smyth, "may prove to be the method which an unerring Wisdom has devised to render heaven itself an ever new and interesting companionship, by gathering together generations so differently born, and educated in times and seasons so various, that they shall have ever fresh attraction and charm for one another in the one final society. By this variety of its preparation, the everlasting life itself may be prevented from lapsing into perpetual sameness and monotony."

The key of human progress is the sharpening of mind upon mind, of nation upon nation—why not age upon age, of world upon world, of universe upon universe? For ages the supreme religious jurisdiction was held by one whom they called pontifex—the prototype of the Roman Pontiff—and the pontifex is only the bridge-builder. Your psychic scientist is pontifex on a larger scale—the builder of bridges from world to world and from age to age. He is the pontifex maximus of the coming time, the bridge-builder of the era of social reconstruction.

THE EVOLVING DEITY.

Follow me in one last plunge into this ocean of anticipation and hope. You must by now have seen that I have led you into an impasse from which there is but one escape. If being is ever evolving upwards, what of Him who sits upon the Throne of the ages, guiding and energising all? Does He, too, evolve? He must, or else the ages of eternal evolution would ultimately, by raising man to equivalence with his Creator, deprive the universe of leadership. Perfection is finality, and finality is death. But, says Mr. Hobhouse, in a splendid sentence which, when I first read it, seemed to illuminate the whole universe like a mighty search-light, "the Purpose operating in evolution is itself not fully defined from the beginning, but susceptible of development." What a magnificent suggestiveness is there! What an inspiration for every man and woman who labours in whatever sphere, at the great work of social reconstruction! That conception of the great Protagonist of the universe seems to me to be the only one which meets the intellectual needs of the hour. We can no longer affirm that God is Almighty in the sense in which our forefathers supposed. If He were, His toleration of the gigantic evils of the world would be an insoluble enigma. But the entire aspect changes if we contemplate these evils as relics—dying relics—of conditions out of which man and his unseen Leader and Champion have gradually risen. Every peak that is attained shows higher peaks away ahead, and thrusts into deeper remoteness the things that are behind. But what has hitherto been the supreme obstacle to the most intimate and effective co-operation between man on this plane and the Protagonist of the Universe, with his angel armies, or the other side? Surely the fact that they have worked on different planes—one carnate, the other discarnate. Co-operation has been as difficult for them as it would be for a lion and a whale, inhabiting different elements. They have, so to speak, marched on either side of the great river of Death, which has always prevented the effective amalgamation of the hosts. But if that dividing stream became practically non-existent, as a result of permanent and unbroken communion between this life and the planes beyond, then indeed are the possibilities of co-operation between us and the great Contriver infinite beyond all possibilities of imagination. And that is what the new revelation may well mean—the reduction to a mere triviality of the barrier between the planes of existence, so that we shall pass from one to the other as easily and as cheerfully as in normal circumstances we go from London to Liverpool—

As when one layeth
His worn-out robes away,
And, taking new ones, saith,
"These will I wear to-day,"
So putteth by the spirit
Lightly its garb of flesh
And passeth to inherit
A residence afresh.

PSYCHIC RESEARCH AND THE WAR.

Consider the western world, on the verge of the year 2000, in readiness for the new revelation, in expectation of its advent, almost hearing the fluttering wings of the angelic messengers. But there was an obstacle—the existence of the final relics of barbarism, the last survivals of the ape and tiger in Western Europe; and we, with all our shortcomings and imperfections, were called to aid the Supreme Strategist in the colossal task of clearing these enemies from the path of His messengers. We were selected to be His auxiliaries. His co-operators. We were to learn that upon our efficiency as an Imperial people, upon our pertinacity, our constancy, our devotion, our self-sacrifice, depended the future of civilisation, aye, the whole terrestrial destiny of humanity. And so it was that we entered upon the most tremendous conflict in all history, destined to be the prelude to the most far-reaching of all social reconstructions.

It is true that by a perversion and distortion of intellect

which savour of the fantastic and the grotesque, we are assured by a few misguided thinkers that our share in the war is a punishment for sin, a mark of God's displeasure with our national failings. To me there is something abhorrent, aye, almost repulsive, in such ideas. Put it in the human light for a moment. You are about to undertake a task of difficulty and danger, a task that will require courage and constancy, patience and pertinacity, for its accomplishment. You go to a friend and invite his aid. You make perfectly clear to him how great will be the demand upon him and upon his capacity of rising to the height of any emergency. Your friend allies himself with you, and you go forth on the great adventure. Would you not be amazed to hear that your request to your friend was interpreted as a slur upon his courage, as a snub to his constancy, as evidence that you held a low estimate of his intrepidity—in a word, as proof that you thought him a poor, weak, flabby, and invertebrate creature? I should think you would. If you, or any sane man or woman, heard such arguments, you would be inclined to ask the reasoner what particular lunatic asylum he had just escaped from. So far from our share in the war being a punishment for national sin, I affirm that it is the most superb compliment ever paid to a great nation, the sublimest encomium that ever descended from the unimaginable brightness upon the reverently uplifted head of an aspiring people.

THE DEEPENING OF FAITH THE STIMULUS OF HOPE.

Is the harvest of reconstruction, inspired and uplifted by the results of psychic research, to be the crown of the gigantic effort, by us and our allies, in the cause of world-justice and world-righteousness? We have been tried, even as silver is tried, seven times in the fire; and we have stood the test. We have proved ourselves worthy of initiation into the deeper mysteries. The time is ripe for an advance along the whole line of civilisation, for reconstruction from top to bottom. Those who died to bring it about will help in its consummation. Humanity only waits the Pentecost that brings the authoritative command, and every analogy, every precedent, every anticipation, every achievement is pregnant with suggestion that it will not have to wait long.

Even the notes of preparation, of patience and of sacrifice, which are sounding all around us, seem to blend and harmonise with the psychic expectancy that thrills our spirits—the searchlights, the vigilance, the deepening sense of personal and social responsibility, the solemn recognition of some mighty finger writing our destiny upon a scroll, already blazoned with the fates of Eternal Law, and above all the realisation that a sacred fire which only flickered on our national altars three years ago is now bright with tongues of vigorous flame, a signal and a beacon to all mankind. How close is the analogy between the venturesome spirits of humanity, launching out into the great depths of unknown planes by means of hitherto almost untried faculties, and the searchlights of the ships belonging to the sleepless navy which guards our shores from the last relics of savagery in Western Europe—

And in the land they guard so well
Is there no silent watch to keep?
An age is dying: and the bell
Rings midnight on a vaster deep,
But over all its waves once more
The searchlights move from shore to shore.

Not far, not far into the night
These level swords of light can pierce,
Yet for her faith does England fight,
Her faith in this our universe,
BELIEVING TRUTH, AND JUSTICE, DRAW
FROM FOUNTS OF UNIVERSAL LAW.

So shall a Power above the State,
The unconquerable Power, return,
The spirit fires that make her great
Once more upon her altar burn,
And she redeemed, and healed, and whole,
Shall move towards the Eternal Goal.*

THE REASONING POWERS OF THE LOWER ANIMALS.—Commenting on Miss Margaret Conant's criticism (p. 231) of the claim that the Elberfeld horses were educated (we assumed that her reference was to the Elberfeld horses, though she merely wrote of "some horses" whose owners made that claim), Miss E. K. Bates points out that the facts relating to these animals were testified to by Mr. Maeterlinck, and that it would be foolish to dismiss as "absurd" the careful investigations of a man of his standing. Perhaps, Miss Bates remarks, it is only his theories about the facts which Miss Conant considers absurd. As to these, Miss Bates does not recall that the Belgian author insisted upon the power of reasoning developed in the animals by their teacher, but he suggested that they possessed a sub-conscious area, which (being hitherto virgin soil) would probably act more freely and powerfully than the human subconsciousness.

* The lines are part of a poem by Alfred Noyes, published in the "Times."

CRYSTAL GAZING AND CLAIRAUDIENCE,

In the June issue of the Journal of the Society for Psychical Research is an account of some crystal visions related by Mrs. Salis to Sir William Barrett and by him furnished to the Journal.

The first case relates to the vision of Miss Taylor, a friend of Mrs. Salis, who states that Miss Taylor always regretted not being able to hear what the "vision people" were saying. Accordingly Mrs. Salis suggested that clairaudience might be induced by holding a shell to the ear, and thus relates what followed:

"The first vision was the sitting room in the house of a Mr. T. B. known to Miss Taylor. He was there with his brother and sister-in-law, and the room was minutely described. It was evening and the gas lighted, and she saw the door open and a man come in. At this moment I said, 'Place the shell to your ear.' She did so, and to her delight she heard the new-comer exclaim, 'There is good news to-night; we have taken another village.' They then proceeded to talk about Mr. T. B. being called up, and what arrangements he would make. Afterwards a maid came in with a tray of sandwiches and whisky and soda, and the vision then faded.

"Four days after, Miss Taylor went to see the B.'s and said, 'I can tell you what you were doing on Saturday evening, and to their great astonishment did so, every detail being correct. I may add that the expression, 'We have taken another village,' appeared as a headline in the evening paper, but neither I nor Miss Taylor had seen it. I have never seen the B.'s, nor the house in question.'

"This was in the early spring of 1917."

To Mrs. Salis's account is appended a signed statement from the crystal gazer. Unfortunately Mr. and Mrs. B., the people described, cannot be induced to sign a statement.

In the second case Miss Taylor, looking in the crystal, had a vision of Mrs. Salis's son, Geoffrey, an officer in the Canadian Forestry Corps. Again to quote Mrs. Salis's account:

"[She] saw Geoffrey sitting in a small room. It was very simply furnished, but there were a couple of armchairs, and some prints on the walls, and a bright fire was burning. G. was alone, and was reading a paper by the light of a lamp placed on a table by him. I asked about the situation of the house, and she said it appeared to have many trees near it, but it was quite dark outside. (It was just as if she went outside to look!) After a moment or two, she saw G. get up, put down the paper and take up a book. He then opened the door turned out the lamp and went out, leaving the room in darkness.

"I wrote at once to my son and received a reply that all was correct. At the time I had no idea what kind of a building he was sleeping in nor where it was placed, but thought it belonged to Lord Tankerville."

The time of the vision was 9.45 p.m. on Tuesday, February 12th, 1918. To the account is appended a note by Mr. Geoffrey Salis testifying to the accuracy of the vision.

Those familiar with the writings of Miss X. (Miss Goodrich-Freer) will recall her remarkable experiences in crystal gazing many years ago and the fact that she also induced clairaudience by means of a sea-shell held to the ear.

THE ETERNAL HOPE.

I am a man who looks now towards the end of life; fifty-one years have I scratched off from my calendar, another slips by, and I cannot tell how many more of the sparse remainder of possible years are really mine. I live in days of hardship and privation, when it seems more natural to feel ill than well; without holidays or rest or peace; friends and the sons of my friends have been killed; death seems to be feeling always now for those whom I most love; the newspapers that come in to my house tell mostly of blood and disaster, of drowning and slaughterings, of cruelties and base intrigues. Yet never have I been so sure that there is a divinity in man, and that a great order of human life, a reign of justice and world-wide happiness, of plenty, power, hope, and gigantic creative effort, lies close at hand. Even now we have the science and the ability available for a universal welfare, though it is scattered about the world like a handful of money dropped by a child; even now there exists all the knowledge that is needed to make mankind universally free and human life sweet and noble. We need but the faith for it, and it is at hand; we need but the courage to lay our hands upon it and in a little space of years it can be ours.

—From "In the Fourth Year," by H. G. WELLS.

We learn of the opening of a hall for the meetings of a flourishing little society in Newport, Mon., of which we hope to publish further details.

JOHN BRIGHT was one of D. D. Home's sitters. He told Dr. Peebles that "he could attribute the manifestations to no cause except the one alleged, that of intelligent, disembodied spirits. But," he added, "I do not say that this is so, but if it be true, it is the strongest tangible proof we have of immortality."

THE PSYCHICAL LIFE: AN INGENUOUS BOOK.

So convinced is Mrs. A. M. Küller, the author of "The Diary of the Science of Life" (Kegan Paul, 12s. 6d. net) of the grave importance of the revelations of which she believes herself to have been the recipient and of the philosophy of life which they embody that she insists very seriously in the preface on the Diary being read "carefully and right through, ere one allows *Self* [italics and with a capital S] to give judgment thereon." We must under such conditions refrain from pronouncing any verdict, though we suspect that if the lady had made a great effort to do so she could have condensed her Science into five pages instead of over five hundred. We learn from the same preface that her visions and other experiences, which appear to have brought her much joy and satisfaction, date from seventeen years ago, when she commenced the practice of sitting regularly three times a week with her husband, as a result of which "I became so inspirational that I was active in two spheres at the same time." So in the Diary references to household duties and other mundane affairs are mingled with metaphysical reflections and psychic experiences. If the kettle boils over, the unequal fight that ensues between the water atoms and the heat of the stove speaks to her of the continuous struggle of "the full conscious, the Eternal, and the unconscious, the changeable," and of the assured victory of the former; if she attends the opera the spirit of Wagner or Mozart makes his presence known to her, expresses pleasure at her appreciation of his work, or has something to say about the inspiration under which it was composed. We sympathise fully with the true womanly instinct which prompts her denunciations of every form of cruelty, and might perhaps appreciate her metaphysical ideas if she could have conveyed them in less cloudy phraseology and better English. Some words she employs in senses entirely foreign to those which the dictionary attaches to them. She is also under the grievously mistaken impression that the inspirational verse with which the book abounds is poetry. Whatever else it may be, it isn't that. We were more interested in certain naturally told incidents of her childhood and in the account of how she and her husband (both of German birth, though strongly British in sympathies) paid a visit to their native country just before the war broke out, their disagreeable experience of Prussian officialdom, and the difficulty they had in getting away.

THE PROBLEM OF SPACE.

Mr. W. H. Robinson (Newcastle) writes expressing his high appreciation of Dr. Ellis T. Powell's address at Sheffield. As regards Dr. Powell's mathematical and spatial allusions, Mr. Robinson points out the necessity of uniting both the intellectual and the intuitive methods. Books have been written attempting to prove theological doctrines by mathematical calculations—many dust-covered volumes attest the fact. Their authors failed by reason of their inability to realise the place of vision and inspiration in religious problems. Mr. Robinson, whose long letter we have to summarise very closely, proceeds to tell us that his unseen friends inform him that mathematical calculations are inapplicable in dealing with other-world conditions, since "each soul creates its own space—*infinite and boundless*." This is not very clear, and we prefer Dr. Powell's more definite methods, which do not at all exclude the existence of those infinities in which terms become meaningless and reason has no foothold. We recall the case of the ecstatic Transcendental orator who proclaimed that there was no such thing as space, and then, taking a false step, fell off the platform, between which and the floor there was "space" enough to give him a hard lesson on the hopelessness of disputing facts.

SALISBURY.—It is required to make up a small circle in this town for serious communications. Kindly address E. F., Post Office, Salisbury.

"THE BOOK OF STRANGE LOVES," by Regina M. Bloch (London, John Richmond, 5s. net), is a collection of romances based on old-world stories, and of peculiar interest to those who like mediæval romance. The skilful pen of the writer carries one right back into the middle ages, with their atmosphere of high adventure and chivalry. Voluptuous, yet not coarse, is the love which these stories portray, and in every instance the work is done with such a combination of strength and subtlety that long after the book has been read and laid aside the reader continues under its spell.

DOCTRINE AND TRUTH: A SIMILE.—Doctrine to religion bears the same relationship as the shell to the nut. The protective shield may be necessary during the stage of nurture, but in due time both shell and kernel fall to the ground, where the decay of the outer covering furnishes the opportunity for the development of the life within. A like operation must be the precedent to growth on a higher plane. The germ of religion, when cramped by doctrine, is incapable of expansion, and what under propitious circumstances should be the nucleus of ever-increasing circles of life, becomes a prey to theological weevils who convert it into dust.—RICHARD REES.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30 p.m., Mrs. E. A. Cannock. August 18th, Mr. A. Vout Peters.

The London Spiritual Mission, 18, Pembridge-place, W. 2.—11, Miss Violet Burton; 6.30, Mr. Percy E. Beard. Wednesday, August 14th, 7.30 p.m., Mr. A. Punter.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11 and 6.30, services.

Reading.—*Spiritual Mission, 16, Blagrave-street.*—11.30 and 6.45, addresses by Mrs. Jennie Walker.—T. W. L.

Camberwell.—*Masonic Hall.*—11, church service; 6.30, Mr. G. T. Brown. 18th, 6.30, Mrs. Cannock.—F. J. B.

Holloway.—*Grovedale Hall (near Highgate Tube Station).*—11.15 a.m., Mr. and Mrs. S. W. Jones; 3 p.m., Lyceum; 7 p.m., Mrs. Podmore, address and clairvoyance.

Brighton Spiritualist Brotherhood.—*Old Steine Hall.*—11.30 and 7 p.m., and Monday, 7.45, addresses and clairvoyance. Tuesday, 7.45, Thursday, 7.45, inquirers' questions and clairvoyance. Lyceum every Sunday at 3.

Brighton.—*Windsor Hall, Windsor-street.*—11.15, address and descriptions by Mrs. Curry; 3.15, Lyceum; 7, address, Mr. Everett, descriptions, Mrs. Curry. Wednesday, at 8, public meeting, Mr. Hoskins.

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At 6.30 p.m. MR. PERCY E. BEARD.

WEDNESDAY, AUGUST 14TH, AT 7.30 P.M.,
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NOTES BY THE WAY.

In "The Quest" for the current quarter the editor, Mr. G. R. S. Mead, writes in penetrating fashion of "Life's Seeming Confines." Studying the eternal contradictions in thought which have held the thinking world in conflict for so many centuries, Mr. Mead remarks:—

It always happens that when logic hounds on one of any pair of opposites to an extreme, reason, which bides in the centre, incontinently convicts the intellect of contradiction and it has shamefacedly to recall its dogs to heel.

Of course all forms of thought which attempt to exclude anything whatever, except for temporary ends, invariably stultify themselves. Life in the end flows in and washes away all the artificial boundaries. Progress is invariably accompanied by the fusion of old boundary lines. Things shade off imperceptibly into each other. We are forced to observe lines and limits, but we cannot think truly until we recognise them as belonging entirely to our own limitations of consciousness and having no absolute reality.

In the article under notice Mr. Mead well remarks that in the mode of reasoning in which the consideration of matter is abstracted from concrete reality life itself is neglected:—

In actual fact, in concrete living, every act of cognition and discrimination is suffused with life—is *indeed of life itself*. Thought is living thought. We may imagine, for greater convenience in accomplishing certain partial empirical ends, that we are dealing with matter apart from life, but we can never really succeed in doing so. Every human activity is an activity of life, is *life living itself*.

(The italics are ours.) In more homely fashion we have thought of the matter as of the abstraction of a quantity of sea-water in a pool for purposes of analysis. From the very moment the pool is cut off from the main sea certain changes begin in it. In time it becomes stagnant, a dead thing. It is so with all closed systems and fixed philosophies of life.

We are so constantly hearing of the Indian mind as passive, contemplative, something the very reverse of the Western positiveness and masculinity that it was quite refreshing to come across a passage which we cut from an article in an Indian magazine. It is marked by that vigour and directness which is supposed to be the peculiarity of Anglo-Saxon minds. Here it is:—

Renunciation of all worldly desire is preached and many reasons are given why you should do so. Most of these silly teachings current amongst certain fools called Pundits are utter nonsense. They tell you you have come here through and so forth. No, a thousand times no, I say! Desire has

brought you into this world, and all your desires, small and great, right and wrong, are the various forms of one supreme Soul-urge, and that is your desire to conquer matter and feel your mastery. This is the real cause of the "descent of spirit into matter" by involution and the "ascent of spirit out of matter" by evolution.

The author of the article is quite Indian, and although his English is a little defective and his style not exactly restrained, his argument appeals to us as being quite true.

K. K. takes exception to our use of the term "badge" (p. 245). What she recommended was an "emblem" to be "worn as tie pin for men, brooch or pendant for women, made in metal, and quite small so that no ordinary person would notice it, and only those in sympathy would see in the design an emblem of their faith." This was precisely the form the "badge" took a quarter of a century or so ago, and the chosen design was worn on pins, brooches and pendants. But somehow the idea never "caught on," for after a year or two we heard nothing more of it, although the proposal has been mooted from time to time since. Perhaps it was the very unobtrusiveness of the emblem that was responsible. Observant people are not common. Miss Irene Toye Warner, F.R.A.S., strongly recommends that the badge (or emblem) should take the form of "the ancient Egyptian symbol of Life and Immortality called the *ankh*":—

As the Egyptians were the first to give definite shape to the doctrine of individual immortality and their symbol for it has been sacred for thousands of years, it would be well thus to proclaim the antiquity of our main doctrine. The symbol would have an added meaning for Christians in that it is the Cross with an elliptical top. The badge could be made in gold or in rolled gold with blue enamel inlaid and could be worn as a brooch, pendant, or ring, according to the size required.

Many of our readers are familiar with the *ankh* and its meaning. But would it be sufficiently distinctive?

A COINCIDENCE.

LIGHT has sometimes reported curious coincidences; here is one. To call it a coincidence by no means explains the cause, of course. In my opinion such coincidences as these are guided from the other side.

I recently asked readers of LIGHT to kindly let me know if they were willing to pass on their copies to a sick man (who has since died) with whom I was in correspondence. I had about twenty kind responses, and after assigning one to my correspondent I noted the other addresses for further applicants; the majority of these have been subsequently allotted. Lately I thought of another person, a friend who would be glad to see LIGHT and who did not at present do so. I glanced down my list of those who had offered their copies, passed two or three names, for no apparent reason, and after hesitating which of these unknown persons I should apply to I fixed upon one half way down the page.

I received a prompt and kind reply and the writer said that he would be very glad to be brought thus again into touch with the man whose name I had given to him, as he was a friend he had known twenty years previously.

This coincidence seems to me worth recording. Out of twenty responses I selected the name of a man totally unknown to me who happened to be an old friend of the one to whom I asked him to forward his copy of LIGHT.

H. A. DALLAS.

EVERY time our bodies are lifted and raised into higher, spiritual vibration, we have lifted, not only the self, but humanity.—HELEN M. BOULNOIS, in "The Healing Power."

THE INVISIBILITY OF THE ETHERIC WORLD.

By "EWING."

One of my early difficulties was my inability to see or sense anything corresponding to the Spiritual World postulated by religion. The mere suggestion that there could be a realm involving law and form so sublimated that I could not sense it was a violent assumption. And I take it that difficulty attaches to the average Materialist. But the final proofs of the discontinuity of matter compel us to change front on this question also, and we now marvel that we did not long ago more fully realise the fact that of the eighty and some odd elements, a number, and some of the most important, are invisible. For instance, oxygen, nitrogen and hydrogen, the bases of substance, water, air and human energy, would never have been known if the eye had to first cognise them. And yet it is manifest that a universe in which oxygen, for instance, played as important part in its form and activities as the aqueous principle does in ours (our bodies are over 70 per cent. water and vegetation contains more than 90 per cent.) could only be sensed by functional organs of like matter and vibration. Although unreal to orders of a lower vibration, their environments would be quite as objective to the physical senses of like vibratory material as things in this aqueous existence are to our corresponding sense organs. To assume that water can be the only vehicle for form and function when many of the invisible elements are known to be of higher vibration and ascending potencies is to close our eyes to the realities disclosed by physicists.

A familiar example of the subtleties of vibratory law that lifts matter beyond the range of visibility is within ordinary reach. In a lecture on physics, experiments were being made with a revolving disc. All at once the disc disappeared from sight. A little later it was in sight again. The revolutions had become too rapid for the eye to register. As they slowed down they came within the corresponding vibratory action and the disc was again visible.

The writer recollects looking through what appeared to be an open and unobstructed window in a large mill. He threw an apple core through it. It was violently hurled back. He then discovered that a large fly wheel was in rapid motion close to the wall. As neither the rim nor the hub could be seen through the window and the spokes were in high speed there was nothing to obstruct the vision. If there had been another fly wheel travelling at a corresponding speed and a human being could have been lashed to one of the spokes and could have lived to record the experience it is obvious he would have had no difficulty in seeing the moving spokes in the other wheel as if at rest.

In like manner it is manifest that an aqueous eye lens will sense corresponding vibrations and that a being with a lens with the speed of radium would see and cognise the higher, possibly etheric, realities.

In view of the above and the fact that the aqueous material which is the basis of the form of flesh is far down in the scale of vibratory matter, is it not clear that there are realms on realms of higher potencies that can only be cognised by corresponding vibratory organs and that the spiritualisation of substance, spiral through the infinitudes of ascending figures, is ever preparing us and pushing us on into the wider activities of the ethereal realms?

It is certain that in the ascending scale, as the vibrations increase, new realms are encountered and what is wonderful, they do not conflict. Professor Milliken's researches show that when endowed with sufficient kinetic energy they may exist in the same space at the same time. And Du Prel helps us to wider vision with the explanation that "the line of division is not drawn spatially but by the threshold of sensibility." And what is this but saying in other words that senses raised to higher vibrations cognise higher potencies?

We can speculate a little in the new direction and what new and higher vibratory senses may contact by considering our five senses in the following order.

Starting with one of the lowest orders of existence having but one sense—the sense of touch that enables it to contact sustenance and environment, then let us open the sense of taste. Its activities begin to mean something to it and enjoyment is added to its existence. Then, let the sense of smell be manifest and matter has a new aspect. Let its ears be opened and a world of sound is manifest and life takes on a new meaning. With the opening of the sense of sight, the limitation of space is partly lifted and it is in a world of pictures and the language of Du Prel begins to be understood—each new world opened up by the five senses existed in the same space at the same time without interfering with each other, for each was entered not spatially but through the threshold of sensibility. And each was non-existent till new senses were opened.

And similarly there may be only one force in existence, all apparent forces being phases. Suppose we consider the forces commonly mentioned in University text books, viz., gravitation, heat, light, electricity, magnetism, chemical action and reaction, molecular attraction and repulsion. Air is as real as water, and water is as tangible as soil, which latter seems practically solid and impervious to aught but

power and steel. And yet the forces above mentioned play through air, water and mundane substances as if these were non-existent, and are operative throughout nature, and let us repeat, "in the same space and at the same time" without conflict although each may be considered as a universe of its own. We may for the purpose of speculation think of the forces mentioned as the new senses of a universal being forming and moulding matter to its uses. Imagine what appears to be an empty room. Through every atom of space in it these forces are in action or ready for expression. For instance, let hydrogen and oxygen be brought together. Two atoms of hydrogen will join one of oxygen. Nature functions and water is created. Professor Larkin asks, did the molecules know or were they directed? He declares that they are controlled by directivity, not activity. Then there are playing through every atom of space in that room nine different kinds of vibrations from the Master Mind. And there is not the slightest conflict or confusion, for, as each of our physical senses opens up a universe of its own, so each of the forces knows and contacts its own. And the mystery deepens, for what appears to be an empty room awaits but new senses and capacities to disclose universe upon universe—new aspects of matter and force, each unreal till the corresponding sense or vibration cognises the realities.

To get a further glimpse of the infinite possibilities of new realms and new corresponding senses let us here cite Sir William Crookes' table of vibrations taken from his epoch-making address before the British Association for the Advancement of Science. "As a starting point," he said, "I will take a pendulum beating seconds in air. If I keep on doubling I get a series of steps as follows:—

Starting Point.

Vibrations per second.

Step 1	2	4
2	3	8
3	4	16
4	5	32
5	6	64
6	7	128
7	8	256
8	9	512
9	10	1,024
10	15	32,768
15	20	1,048,576
20	25	33,554,432
25	30	1,073,714,824
30	35	34,359,738,368
35	40	1,099,511,627,776
40	45	35,184,372,088,832
45	50	1,125,899,906,842,624
50	55	36,028,707,018,963,968
55	56	72,057,594,037,927,936
56	57	144,115,188,075,855,872
57	58	288,220,376,151,711,744
58	59	576,440,752,303,423,488
59	60	1,152,881,504,606,846,976
60	61	2,305,763,009,213,693,952
61	62	4,611,526,018,427,387,904
62	63	9,223,052,036,854,775,808

It will be seen that between 32 and 32,768 vibrations per second lies the region in which atmospheric vibration reveals itself to us as sound. Sounds below or above that realm are not recorded by our senses, which cannot perceive or convey more than relative knowledge. After the 32 step the vibrations increase rapidly, giving us electric waves and heat and light waves, and continue to increase till an unthinkable number of vibrations discloses the X-rays and radium rays, passing meanwhile whole realms of the unknown and leaving us at the edge of infinity beyond which the pyramid of figures may still rise and yet be only at the threshold of the wonders of the unseen universe. Indeed some of the great mysteries may be unlocked when we find what the unknown realms between the 40th and 45th and the 55th and 58th steps contain without waiting for further explorations into the shoreless realms of infinity that may be just starting with the bewildering vibrations of the radium rays.

In view of the above, need there be any marvel in the mind of any intelligent thoughtful person at the inability of the limited vibrations of the aqueous physical bodies which we have in this world to cognise in a physical way aught but the correspondences of its own order till through the spiritualisation of substance it functions in a vehicle that is raised to an indescribable number of vibrations as compared with our present limitations?

And yet the popular mind commonly rejects the reality of anything that is not of such a low order of vibrations that it can be felt and seen with the turgid organs of this aqueous body given us for temporary expression in this lower plane of existence.

In a word, to open new worlds we must extend our senses, each progressive step requiring organs of definitely higher vibration. And is not the spiritualisation of substance Nature's process, the sloughing of the aqueous physical body raising the threshold of sensibility to the vibratory capacity of the etheric or spiritual form and its corresponding realm?

San Francisco, Cal.

THE TRANSIT OF MRS. GUPPY.

AN ACCOUNT OF THE TRANSPORTATION BY "SPIRIT POWER"
OF A MEDIUM FOR A DISTANCE OF THREE MILES IN 1871.

BY ABRAHAM WALLACE, M.D.

In consequence of an address given by me on "Jesus of Nazareth and Modern Scientific Investigation" in 1904, and reprinted from *Light* as a booklet, having been so favourably noticed by Sir Arthur Conan Doyle in his interesting and courageously written book, "The New Revelation," just published, I have been questioned regarding some of the wonderful facts to which I therein referred, by several correspondents who have lately secured some of the remaining copies of the pamphlet on sale at *Light* office. I have been especially asked for the details of the transportation by an unseen agency of my friend and patient, the late Mrs. William Volkman (Mrs. Volkman passed away at Brighton on December 9th, 1917) when she was Mrs. Samuel Guppy, from her residence, 1, Morland Villas, Highbury Hill Park, N., to 61, Lamb's Conduit-street, W.C., a distance of over three miles.

This is one of the most remarkable instances of supernormal phenomena in the whole history of the modern spiritualistic movement, and as there is not any record of it in the more recently published books, although minute and circumstantial reports were published in the current spiritualistic journals of the time, I shall here state the facts, as I have ascertained them from Mrs. Volkman herself, and from the written statements of some of the persons present on the occasion.

F. W. H. Myers, in his "Human Personality and its Survival of Bodily Death," although he mentions other cases of telekinesis, as the well-known instance of D. D. Home, omits any reference to this most wonderful telekinetic phenomenon which has been testified to by all associated with it.

It is by no means the only instance of the alleged transportation of living people by "spirit power," but so far as I know, it is the most remarkable, and to those who have recently become students of psychic subjects the details will prove of interest even if they seem at first quite unbelievable.

When I heard of the alleged occurrence I was as sceptical as even that distinguished critic, Mr. Edward Clodd, can ever be.

Here I would just like to say how much I have valued Mr. Clodd's early books. His "Jesus of Nazareth" was one of my studies as a young man, and remembering that it had been written by a Jew, I greatly appreciated the closing paragraphs of that interesting little book, and more especially the last sentence has often been to me an ethical stimulus: "And if it moves us to like service, our life cannot be vain or harmful, because it will nourish and diffuse the spirit, which, dwelling in high souled men of other lands and ages, abode in richest measure in Jesus of Nazareth."

In Acts viii., v. 39, it is recorded that "The spirit of the Lord caught away Philip" from the desert near Gaza to Azotus, or Ashdod, a few miles from the sea. If such an occurrence took place in apostolic times a somewhat similar instance is surely possible in modern days, and must have been in accordance with the same natural laws, which are still unrecognised by science.

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THE INVISIBILITY OF THE ETHERIC WORLD.

BY "EWING."

One of my early difficulties was my inability to see or sense anything corresponding to the Spiritual World postulated by religion. The mere suggestion that there could be a realm involving law and form so sublimated that I could not sense it was a violent assumption. And I take it that difficulty attaches to the average Materialist. But the final proofs of the discontinuity of matter compel us to change front on this question also, and we now marvel that we did not long ago more fully realise the fact that of the eighty and some odd elements, a number, and some of the most important, are invisible. For instance, oxygen, nitrogen and hydrogen, the bases of substance, water, air and human energy, would never have been known if the eye had to first cognise them. And yet it is manifest that a universe in which oxygen, for instance, played as important part in its form and activities as the aqueous principle does in ours (our bodies are over 70 per cent. water and vegetation contains more than 90 per cent.) could only be sensed by functional organs of like matter and vibration. Although unreal to orders of a lower vibration, their environments would be quite as objective to the physical senses of like vibratory material as things in this aqueous existence are to our corresponding sense organs. To assume that water can be the only vehicle for form and function when many of the invisible elements are known to be of higher vibration and ascending potencies is to close our eyes to the realities disclosed by physicists.

A familiar example of the subtleties of vibratory law that lifts matter beyond the range of visibility is within ordinary reach. In a lecture on physics, experiments were being made with a revolving disc. All at once the disc disappeared from sight. A little later it was in sight again. The revolutions had become too rapid for the eye to register. As they slowed down they came within the corresponding vibratory action and the disc was again visible.

The writer recollects looking through what appeared to be an open and unobstructed window in a large mill. He threw an apple core through it. It was violently hurled back. He then discovered that a large fly wheel was in rapid motion close to the wall. As neither the rim nor the hub could be seen through the window and the spokes were in high speed there was nothing to obstruct the vision. If there had been another fly wheel travelling at a corresponding speed and a human being could have been lashed to one of the spokes and could have lived to record the experience it is obvious he would have had no difficulty in seeing the moving spokes in the other wheel as if at rest.

In like manner it is manifest that an aqueous eye lens will sense corresponding vibrations and that a being with a lens with the speed of radium would see and cognise the higher, possibly etheric, realities.

In view of the above and the fact that the aqueous material which is the basis of the form of flesh is far down in the scale of vibratory matter, is it not clear that there are realms on realms of higher potencies that can only be cognised by corresponding vibratory organs and that the spiritualisation of substance, spiral through the infinitudes of ascending figures, is ever preparing us and pushing us on into the wider activities of the ethereal realms?

It is certain that in the ascending scale, as the vibrations increase, new realms are encountered and what is wonderful, they do not conflict. Professor Milliken's researches show that when endowed with sufficient kinetic energy they may exist in the same space at the same time. And Du Prel helps us to wider vision with the explanation that "the line of division is not drawn spatially but by the threshold of sensibility." And what is this but saying in other words that senses raised to higher vibrations cognise higher potencies?

We can speculate a little in the new direction and what new and higher vibratory senses may contact by considering our five senses in the following order.

Starting with one of the lowest orders of existence having but one sense—the sense of touch that enables it to contact sustenance and environment, then let us open the sense of taste. Its activities begin to mean something to it and enjoyment is added to its existence. Then, let the sense of smell be manifest and matter has a new aspect. Let its ears be opened and a world of sound is manifest and life takes on a new meaning. With the opening of the sense of sight, the limitation of space is partly lifted and it is in a world of pictures and the language of Du Prel begins to be understood—each new world opened up by the five senses existed in the same space at the same time without interfering with each other, for each was entered not spatially but through the threshold of sensibility. And each was non-existent till new senses were opened.

And similarly there may be only one force in existence, all apparent forces being phases. Suppose we consider the forces commonly mentioned in University text books, viz., gravitation, heat, light, electricity, magnetism, chemical action and reaction, molecular attraction and repulsion. Air is as real as water, and water is as tangible as soil, which latter seems practically solid and impervious to aught but

power and steel. And yet the forces above mentioned through air, water and mundane substances as if they were non-existent, and are operative throughout nature. Let us repeat, "in the same space and at the same time without conflict although each may be considered as a force of its own. We may for the purpose of speculation consider the forces mentioned as the new senses of a universe forming and moulding matter to its uses. Imagine a room to be an empty room. Through every atom in it these forces are in action or ready for expression. For instance, let hydrogen and oxygen be brought together and atoms of hydrogen will join one of oxygen. Nature's process and water is created. Professor Larkin asks, "Do molecules know or were they directed?" He declares they are controlled by directivity, not activity. They are playing through every atom of space in that room different kinds of vibrations from the Master Mind. There is not the slightest conflict or confusion, for, as our physical senses open up a universe of its own, so the forces knows and contacts its own. And the mind deepens, for what appears to be an empty room reveals new senses and capacities to disclose universe upon universe—new aspects of matter and force, each unreal till the corresponding sense or vibration cognises the realities.

To get a further glimpse of the infinite possibilities of new realms and new corresponding senses let us here consider William Crookes' table of vibrations taken from his paper making address before the British Association for the Advancement of Science. "As a starting point," he said, "I will take a pendulum beating seconds in air. If I keep doubling I get a series of steps as follows:—

Step	Vibrations per second.
1	2
2	4
3	8
4	16
5	32
6	64
7	128
8	256
9	512
10	1,024
15	32,768
20	1,048,576
25	33,554,432
30	1,073,714,824
35	34,359,738,368
40	1,099,511,627,776
45	35,184,372,698,832
50	1,125,899,906,842,624
55	36,028,707,018,963,968
56	72,057,594,037,927,936
57	144,115,188,075,855,872
58	288,220,376,151,711,744
59	576,440,752,303,423,488
60	1,152,881,504,606,846,976
61	2,305,763,009,213,693,952
62	4,611,526,018,427,387,904
63	9,223,052,036,854,775,808

It will be seen that between 32 and 32,768 vibrations per second lies the region in which atmospheric vibration reveals itself to us as sound. Sounds below or above this realm are not recorded by our senses, which cannot perceive or convey more than relative knowledge. After the 32 steps the vibrations increase rapidly, giving us electric waves and heat and light waves, and continue to increase till an infinite number of vibrations discloses the X-rays and radium rays, passing meanwhile whole realms of the unknown and leaving us at the edge of infinity beyond which the pyramid of figures may still rise and yet be only at the threshold of the wonders of the unseen universe. Indeed some of the great mysteries may be unlocked when we find what the unknown realms between the 40th and 45th and the 55th and 58th steps contain without waiting for further exploration into the shoreless realms of infinity that may be just starting with the bewildering vibrations of the radium rays.

In view of the above, need there be any marvel in the mind of any intelligent thoughtful person at the inability of the limited vibrations of the aqueous physical bodies which we have in this world to cognise in a physical way but the correspondences of its own order till through the spiritualisation of substance it functions in a vehicle that is raised to an indescribable number of vibrations as compared with our present limitations?

And yet the popular mind commonly rejects the reality of anything that is not of such a low order of vibrations that it can be felt and seen with the turgid organs of this aqueous body given us for temporary expression in this lower plane of existence.

In a word, to open new worlds we must extend our sense each progressive step requiring organs of definitely higher vibration. And is not the spiritualisation of substance Nature's process, the sloughing of the aqueous physical body raising the threshold of sensibility to the vibratory capacities of the etheric or spiritual form and its corresponding realm of existence?

San Francisco, Cal.

THE TRANSIT OF MRS. GUPPY.

AN ACCOUNT OF THE TRANSPORTATION BY "SPIRIT POWER" OF A MEDIUM FOR A DISTANCE OF THREE MILES IN 1871.

BY ABRAHAM WALLACE, M.D.

In consequence of an address given by me on "Jesus of Nazareth and Modern Scientific Investigation" in 1904, and reprinted from *LIGHT* as a booklet, having been so favourably noticed by Sir Arthur Conan Doyle in his interesting and courageously written book, "The New Revelation," just published, I have been questioned regarding some of the wonderful facts to which I therein referred, by several correspondents who have lately secured some of the remaining copies of the pamphlet on sale at *LIGHT* office. I have been especially asked for the details of the transportation by an unseen agency of my friend and patient, the late Mrs. William Volkman (Mrs. Volkman passed away at Brighton on December 9th, 1917) when she was Mrs. Samuel Guppy, from her residence, 1, Morland Villas, Highbury Hill Park, N., to 61, Lamb's Conduit-street, W.C., a distance of over three miles.

This is one of the most remarkable instances of supernormal phenomena in the whole history of the modern spiritualistic movement, and as there is not any record of it in the more recently published books, although minute and circumstantial reports were published in the current spiritualistic journals of the time, I shall here state the facts, as I have ascertained them from Mrs. Volkman herself, and from the written statements of some of the persons present on the occasion.

F. W. H. Myers, in his "Human Personality and its Survival of Bodily Death," although he mentions other cases of telekinesis, as the well-known instance of D. D. Home, omits any reference to this most wonderful telekinetic phenomenon which has been testified to by all associated with it.

It is by no means the only instance of the alleged transportation of living people by "spirit power," but so far as I know, it is the most remarkable, and to those who have recently become students of psychic subjects the details will prove of interest even if they seem at first quite unbelievable.

When I heard of the alleged occurrence I was as sceptical as even that distinguished critic, Mr. Edward Clodd, can ever be.

Here I would just like to say how much I have valued Mr. Clodd's early books. His "Jesus of Nazareth" was one of my studies as a young man, and remembering that it had been written by a Jew, I greatly appreciated the closing paragraphs of that interesting little book, and more especially the last sentence has often been to me an ethical stimulus: "And if it moves us to like service, our life cannot be vain or harmful, because it will nourish and diffuse the spirit, which, dwelling in high souled men of other lands and ages, abode in richest measure in Jesus of Nazareth."

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RIGHT WORDS.

"How forcible are right words!"—Job vi. 25.

He was a wise man who first said that the best way to write clearly was to think clearly, that obscurity, whether in speech or writing, was always the result of some obscurity in the thought. Now it is rather an odd reflection that some of the strange and not always intelligible words used in psychical research—we may take, for instance, those invented by the late Mr. F. W. H. Myers—came into use really as the result of an attempt after the clear expression of rather subtle ideas. They are not easy to understand except by the scholarly student. Myers knew exactly what he meant when he devised the words, and their meaning and fitness are thoroughly appreciated by those who have mastered his thought. His terms belong to a special vocabulary. But they are not jargon, although a jargon has for years been creeping into Spiritualism and Theosophy alike.

Now there are many jargons. Mr. W. K. Chesterton, in one of his brilliant articles, satirised the jargon of Socialism, showing that some of the phrases imported from the Marxian school were dull, stiff, and practically meaningless when brought into contact with life and living thought. It is so with all or most forms of jargon. Words being the instruments of thought, we should be continually changing them, never being content to make shift with an adze when our work can be more properly done with a plane. Plane! That word gives us our cue. How many of us have groaned in spirit to hear or read the innumerable references to "planes" in connection with psychic subjects! Lectures are fairly peppered with the phrase "earth-plane," as though the word "earth" were no longer correct or intelligible, yet in ninety-nine cases out of a hundred "earth" would be quite as accurate and certainly more suitable. And then there is "magnetism." Alas, poor "magnetism!" It is used so constantly and so indiscriminately that like the Scottish "Umph'm" it may be said to mean anything or nothing. And then we have the hideous term "function" and "functioning," hideous in this connection at least. The spirit *functions* on such and such a *plane*. Jargon! Why cannot the spirit be allowed to *live* (or *act*) in such and such a *state*? Plain English is better than hybrid scientific phrasing. As for "astral" in all its applications, one gets heartily tired of it. The word is derived from an ancient notion that the spirit body and the spirit worlds are made of stellar matter, but it is only a word, and its meaning is dubious.

We have culled a few examples at random. Many others will occur to the intelligent reader who has noted the wearisome repetition of special words until they have become stale and offensive, to say nothing of being abused by continual misuse in the mouths of those who have only the haziest idea of what they mean.

It is a good thing to overhaul our machinery from time to time to see if it is not getting too defective to do its work properly. Even in the highest circles of thought on psychic matters we detect the use of terms that have become obsolete. They misrepresent the idea. Let us take "hypnotism" for example. The "hypnotised" patient may not be asleep at all; on the contrary he may be far more awake to the realities of things than any of us in the flesh. And yet we use a term derived from the Greek word for sleep to describe his condition!

Now to compile a fresh set of terms would be an artificial method of overcoming the difficulty. The remedy plainly is to think clearly, to know in our own minds exactly what we mean when we employ a particular term. A "plane" is literally a smooth surface. Why should we

say that a spirit being is on a particular surface when we really mean that he is living or acting (not "functioning" for Heaven's sake!) in some particular state? What do we mean by "magnetism"? Fresh air is not magnetism, although we are constantly hearing it so described. We are advised, for instance, to spend an hour or two out of doors for the sake of the fresh "magnetism." Also we hear of one person "magnetising" another with some particular opinion or prejudice. And what is the difference between an astral body and a spiritual body? True, we see in some highly intellectual forms of psychical science and philosophy an appalling number of divisions and subdivisions of the spirit and the state in which it lives, but we become daily more convinced that these divisions are purely arbitrary and artificial. The further we go from the gross matter of Mother Earth the less these materialistic methods apply—the less we can "peep and botanise," classify and pigeon-hole. The grades and divisions flow into one another, the outlines melt like wax in the sunshine. Those who seek not only to feel intensely, but also to think clearly, will reflect faithfully all that they feel and see and think, and one by one we shall shed these dead husks of words that only confuse the minds of those who hear them, being no longer true to the idea behind them or, as happens sometimes, never having been true at any time, but merely cant phrases, counters rather than coins.

PREVISION: AN INTERESTING CASE.

The following notes are furnished by Captain T., a British officer of an Indian regiment. The names and other particulars are given to us in confidence by our correspondent who is now in England:—

"On the 9th of February, 1916, my sister, Mrs. H., visited a clairvoyante in London.

"The medium commenced by taking my sister's hand in one of her own while she put the other to her forehead. She then gave a description of a man, which might have applied to anybody. After that she described a long desert march in the dark with the man at the head of troops, which she stated were native soldiers. She said that the troops arrived at some place very early in the morning, were cold and hungry, and couldn't get anything to eat or drink. The medium then startled my sister by seizing her own right hand and saying, 'Oh, how I have been hurt in my hand!' following this up by clasping her left thigh with both hands and saying, 'Oh, I've been so hurt in my thigh.' She added that 'the man' had been very badly wounded in that part of the leg; that he was lost sight of for a long time and later that she saw him coming home in a ship with nurses on board. She said that he would be very ill but would not die, and that he would return home much sooner than expected.

"My sister supposed that all this referred to her husband, though she had kept her mind a blank and was wearing no rings at all. However, she thought it all twaddle and made herself quite unsympathetic. The medium gave the name 'Arthur,' which is the name of my sister's husband, and then referred to several private matters which were perfectly correct and also gave a wonderfully accurate description of a great personal friend.

"The interesting point about the first part relating to the night march is that the conditions were fulfilled in my own case a month later. On the night of the 7th-8th March I was leading my company (Indian troops), and with other troops we did a long desert march and arrived at our destination at dawn. We attacked in the afternoon, and in the advance I was shot through the right hand. I couldn't stop for that and later had my left thigh shattered by a bullet at close range. I was taken prisoner by the Turks and my own side reported me killed, and it was not till two months later that my family heard that I was alive. I was exchanged in September, 1916, and arrived in England on 23rd December, having travelled in a hospital ship with nurses.

"I consider this very interesting, because on the 9th February none of us knew of any impending attacks, and everything where I was at that time was very quiet: we only knew of the attack about a week before it took place. It would interest me to know how the clairvoyante was able to foresee and relate these things so accurately."

THE GARDEN MEETING.—Those members of the L.S.A. who have sent in their names to the Secretary are reminded of the meeting to be held to-day at the residence of Mr. and Mrs. Henry Withall, Oakwood, Hendon Avenue, Chur End, Finchley, N. Reception at 3.30. Tea at 4. Train from Golders Green Station to the Queen's Head; thence five minutes' walk via Gravel Hill.

THE BRAHAN SEER AND HIS PREDICTIONS.

BY THE REV. STANLEY GORDON.

I was greatly interested in the article that appeared in LIGHT of July 13th on the Brahan Seer. The purchase of Lewis by Lord Leverhulme has drawn attention to his memory. But the scene of his labours was not so much Lewis. That was his birth-place. He ultimately settled in Ross-shire in the East of Scotland. Brahan Castle is near Strathpeffer, the well-known watering place in the Highlands, and Loch Oussie is near the Castle, and it was into Loch Oussie that the famous stone, which served the seer as a crystal, was thrown. It is believed by some that the stone may yet be recovered but it will require a special power of clairvoyance to accomplish that.

My attention was first drawn to the Brahan Seer when I resided at Petty, near Inverness, in 1914. A woman (the wife of the minister's man) whom I one day met, told me of a former minister of Petty who had the gift of prophecy or the second-sight. And then she spoke of the Brahan Seer and marvelled that I had never heard of him. It so happened that I went to Strathpeffer immediately afterwards, and on speaking with the natives there I found that the name of Coinneach Odhar Fiosaiche (Kenneth Mackenzie) was a household word among them. They still recount his prophecies and their wonderful fulfilment. Nor is this true of Strathpeffer alone but of the whole of Ross-shire, and more especially the Black Isle.

The writer of the previous article on this subject has told of the fulfilment of the Seer's predictions regarding the Seaforth family, but many of his predictions were equally wonderful and fulfilled to the letter. He predicted that ships would sail behind Tom-na-Hurich, the beautiful hill outside Inverness which is known as the "hill of the fairies," and which now forms the Inverness Cemetery. In this he anticipated the making of the Caledonian Canal, for many ships now sail behind Tom-na-Hurich, although that seemed well-nigh impossible in the seer's day. We have read that he added to this prophecy that the hill would be placed under lock and key, and this has been fulfilled since it was made into a cemetery.

Again, take this utterance regarding the battlefield of Culloden, "Oh! Dromossie, thy bleak moor shall, ere many generations have passed away, be stained with the best blood of the Highlands." This prophecy was given one hundred years before the battle was fought.

He foresaw the coming of the railways:—

"The day will come when long strings of carriages without horses shall run between Dingwall and Inverness, and, more wonderful still, between Dingwall and the Isle of Skye." In these words the identical route of the Highland railway was predicted.

The future of Strathpeffer did not escape him. Pointing to the mineral well he said, "Uninviting and disagreeable as it now is with its thick crusted surface and unpleasant smell, the day will come when it will be under lock and key, and crowds of pleasure and health seekers shall be seen thronging its portals in their eagerness to get a draught of its waters." The Strathpeffer Spa is the most celebrated spa in Scotland.

Not less striking is the prophecy regarding the Mackenzies of Rosehaugh in the Black Isle. In the original prophecy, which is in Gaelic, it is stated in the last two lines that "the beautiful Black Isle will fall under the management of the fishermen of Avoch." This has been literally fulfilled, for the present proprietor of Rosehaugh is descended from a fisherman of Avoch.

One could multiply prophecies that have been fulfilled to the letter. Those who desire fuller information should consult "The Prophecies of the Brahan Seer," by Alexander Mackenzie, F.S.A. (Stirling: Eneas Mackay), a most remarkable and suggestive book. Although he was born in the beginning of the seventeenth century, it may interest your readers (for they alone will understand) that the Brahan Seer is still alive, and a very active personality. The writer of this article has frequently spoken with him. He was burned by the Church in a tar barrel for being a wizard. Surely the Church will some day do justice to his memory. It may be that the tragic end of the Brahan Seer has deepened his hold on the imagination of the Highland people. Be that as it may, his name is a household word in the cottage homes of Ross-shire to-day.

I have referred to the prophecies that have been verified. There are other prophecies which have not yet been fulfilled and which would indicate that some parts of Ross-shire will yet be the scenes of bloody strife. Whether an invasion will take place there we cannot tell. But the prophecies that have been authenticated are sufficiently remarkable to call attention to this gift of second-sight which still exists in the Highlands to a considerable extent. I recently learned of a woman of Rannoch who had the gift, and who saw what others could not see. She has now passed on, but the Highlands, with their mists and storms, can still produce the minds that are susceptible to the impact of the invisible world, and who understand better than many of their contemporaries that wonderful world that is yet to be.

MIND, INTUITION AND INFINITY.

Mr. Crom. H. Warren sends the following comments on subjects discussed in LIGHT of 27th ult.:—

In the editorial notes it is said, "There is no bar to the mind." I look upon the brain as a sensitive machine for taking wave impressions, either internal or external; and its limit of action seems to be the infinite. The mind acting through the brain, does not seem capable of grasping or defining the infinite in any of its phases. To my thinking the mind has its limits—the limits being due to the inherent imperfections of the machine called the brain, which must think finitely—perhaps an absolutely unfettered mind could grasp anything, even the infinite, but that seems a limit which no human being, while living, is capable of reaching.

All effects spring from a cause, and the cosmos as we know it must have had an initial cause—the cause being an intelligence, and not merely mechanistic. This cause we can designate God. The logical consequences would be: God must be infinite in every way—prescience, omnipotence, potentiality—and that to God time and space, as we know them, are non-existent.

We, as intelligent life, are only one of an infinite variety of life-forms, finite in all our attributes as such, including our imaginations. I conclude, therefore, that any conception that could enter our minds could never be above the power of God to perform, and must always be possible, if not probable, and that a human being could not conceive an impossibility—and therefore that the idea of a soul and a hereafter is not only logically possible, but probable and natural, the idea of impossibility being a measure of our ignorance of potentialities.

I wish to thank Mr. E. W. Duxbury for kindly criticism of my letter of July 13th. He brings up a very delicate point—if not vital when the subject is practical Spiritualism—that is, intuition and the veridical capacity of the seer.

What is intuition? Do we know anything outside of our experience? Can we inherit knowledge? Can we have knowledge given us by extra-mundane influence? This subject may be intimately connected with thought transference, and the functions of the seer—all these points seem to me controversial, more or less—specially the clairvoyance of the seer. The same condition clouds this subject as in all psychical studies—the genuineness of the phenomena. Again, the phenomena may be genuine but misapprehended by the receiver—and, in spite of the absence of all desire to deceive, misjudgment may totally misrepresent the phenomena. Supposed inspiration may sometimes be conceit.

Another very interesting point discussed by Dr. Ellis T. Powell is "Is the spiritual domain full?" To my thinking an infinity of lower grade intelligences could never fill any, no matter how restricted, a part of a "domain" of higher intelligences—using the words "intelligences" and "domain" for want of better ones—an infinity of points could never fill a finite straight line, no matter how short, an infinity of planes in laminar position could never build up a solid, no matter how thin—and yet these two ideas are used successfully in the calculus for finding finite and definite results and are at bottom sound when treated as limiting values.

The mystery of the infinite is beyond human comprehension—the Gate of Heaven.

As for invisibility, which to the vulgar is proof of non-existence, no warning is so incessantly addressed to us from every department of creation, as not to commit the mistake of disbelieving simply because we cannot see. Each class of substance is real in relation to the world it belongs to—material substances in the material world; and each kind has to be judged of according to its place of abode.—GRINDON.

FAITH AND KNOWLEDGE.—"Gerson" writes: "While there are some who decry faith as valueless—'Give me proven facts!' they cry—there are others who talk as if 'faith' and 'knowledge' were convertible terms. To complete the dictum of Tennyson's to which Mr. W. A. Jones takes exception (p 247), 'Knowledge is of things we see'—i.e., of which we have either direct experience or the clearest and most unmistakable evidence. Knowledge is the platform (more or less firm) from which faith ventures on her flight into the unseen. The strange impulse which bids her mount from the seen to the unseen furnishes in itself some ground for our belief that the goal of her flight, though beyond mortal vision, really exists. In this sense 'faith,' as the writer of the epistle to the Hebrews says, 'is the evidence of things unseen.' He does not say 'the knowledge.' The goal attained and her quest ended, faith loses herself in sight, though it may be that she is but resting for a while and ere long will awake and stretch her wings anew in a yet loftier flight—perhaps a flight that shall be endless. Though outside our individual experience many of us regard the survival of the human ego after the death and decay of its physical investiture as a fact fully proven, of which we can no longer entertain the shadow of a doubt; but personal immortality is another matter. We may assume it as a fact and with some degree of confidence, but in the nature of things it is, and must always remain, beyond the range of any possible experience or testimony."

FATHER JOHN ON THE BATTLEFIELD.

[The following are notes of a "control" address given by Miss Violet Burton, daughter of the late Mr. W. S. Burton, the well-known artist. The control, who has long been associated with Miss Burton's mediumship, and who calls himself "Father John," claims to have lived on earth in the time of St. Francis of Assisi, of whom he was a disciple. We are assured by a clerical contributor, of whose capacity to test the question we have no doubt, that there is strong reason to believe in the claim made, since the control has borne a long and close examination and given information about and reminiscences of St. Francis and his times that are not contained, so far as our friend knows, in any books dealing with the life of the saint. However this may be, we think the statements made by the control may be interesting, although his terms (such as "prayer ether") are not likely to be pleasing to the purely scientific investigator. We give the account as what Sir Oliver Lodge would call "unverifiable matter."]

I drew near to a priest who, a little apart from the scene of conflict, was ministering the last Sacraments to a dying officer.

As the officer was in the midst of his confession, he and the priest were killed by a bomb.

The shock to the officer's whole nature was so overwhelming as to cast him into unconsciousness on both planes, the life-thread being torn asunder: the severance from the earth-body was complete, the body was shattered.

It was impossible to break the shock of dissolution to the spirit, which also became unconscious: this unconsciousness is not complete, but merely so in regard to the personal life—the soul being always aware of life in God, though not able to recall such vastness of knowledge while tied to personal life on earth.

The officer being full of mental activity, the spirit-world body could not remain unconscious for long; his death was what we call dying "upward," meaning the spiritual side was uppermost.

The returning consciousness in such a case is due to the life regaining poise by the vital forces flowing through the spirit-body in the same way as the blood flows in the circulation of the physical body.

As a physician of the soul it was my duty to impart to the spirit-body spiritual vitality and so assist it into consciousness; you on the earth do this in the case of fainting, by applying restoratives to aid the physical body, though you can only do so through the spirit.

My method was laying my hands on the officer's spirit-body and so filling the lungs with what I call "prayer ether."

As the "prayer ether" flowed from my hands into the spirit-body lungs, consciousness returned to the officer; he, of course, regained life only in the spirit state, the physical body being completely shattered.

The officer saw me when he recovered from what he called his faint, and was surprised to see a new priest by him, but naturally continued his confession, thinking the other priest had been called away; his mind, like a stopped clock, was filled with the same thoughts—the same ideas, fears, and distresses—as he had before his death. They were all clear to me, and as he was still confused, I read his mind to him, and he listened quite naturally without realising how the result was achieved.

In such a case we only see what the individual desires to say or express; it is not a life record, but merely an expression of earthly views in spirit-world conditions.

Having shown the soul what it needed confession for, I gave the newly arisen one my blessing; this blessing is seen by the recipient as a fine ether. It enters into the soul and overflows into the spirit-body: a great calm was the result.

This officer, having become composed and fully adjusted to the new life, though not realising the fact, was very keen to the issues at stake; he remained on the scene of conflict warning those under him who were still on the earth. His men, in a curious way, seemed to be conscious of his presence, for there were ties of personal regard between him and themselves.

Where this is the case the aura round the men for some time still contains some auric molecules thrown off by the officer while commanding them. After the change called death these fine fragments of earthly life still float round the place as well as in the aura. In the case of this officer it meant that his desire to help and warn his men resulted automatically in the spirit drawing together these fine counterparts of past earth work, and by this means many of the men were aware of his presence in their spirit, though, in the outer consciousness, they thought that they were merely being haunted by the memory of him. But as the conflict increased he was able to help his men more and more because, in the excitement of the battle, they forgot the fact of his death.

The officer was unconscious of his new life and became absorbed in guiding his men, who, following his guidance, were saved.

I would have you understand that this state is transitory and not even at the will of anyone can such conditions continue. It is a transition state, when earth-life is being gradually merged into the state of spirit-life.

THE SILENT VOICE.

The fact that a second and enlarged edition of this little book (Bell & Sons, 2s. net) has been called for since its first appearance in January, 1917, is of itself sufficient proof that "The Silent Voice" has reached many hearts. This edition is enriched by further "teachings." These were received during prayer, being "heard clairaudiently much in the same way as a melody may be heard inwardly, in the head. They were written out immediately afterwards, but far more is received than it is possible to bring forth in words."

The diction is simple, dignified English, Saxon English not Latinised, and in this respect it reminds one of the authorised version of the New Testament. The ideas also are fragrantly reminiscent of St. John's gospel and of the writings of other Christian mystics. The text of the book might have been the "Saying," discovered in 1897 on the *Oxyrhynchus papyri*: "Jesus saith, Wherever there are two they are not without God, and wherever there is one alone, I say, I am with him. Raise the stone, and there thou shalt find me; cleave the wood, and there am I."

It is not possible by short extracts to give a true impression of the Teachings any more than it would be of "The Imitation," by Thomas à Kempis. There is a certain similarity between these two works, with an immense difference. The difference is the measure of the difference between a monk of the middle ages and a woman, or a man, of the twentieth century.

The point of view is very different, but the atmosphere in both is that of communion with an Unseen Presence, intensely felt; the attitude of the recipients is also akin, both are reverent, humble learners, but the later recipient is more concerned with the spiritual welfare of God's human family, whereas the monk's chief concern was the spiritual development of his own soul. "The Silent Voice" will appeal to many who find little attraction in "The Imitation."

H. A. DALLAS.

A GENERATION AGO.

(From "LIGHT" OF AUGUST 18TH, 1888.)

I entertain little doubt that to some sensitive persons—and it is to these that the séance offers most attraction—the frequenting of circles, especially of dark circles, is beset with risk. And I am not shaken in that opinion by the consideration that I have known, on the other hand, distinct benefit to health from such sittings. Nervous disorders, headaches, neuralgic pains and such ailments are not infrequently relieved in this way. There would seem to be an equalising of the nerve forces, and I have often felt in myself after a harmonious séance a soothing influence which was most marked. It is an affair of the constitution of the circle, after all is said.

—From "Notes" by "M.A. (Oxon)."

The British Medical Association at Glasgow has been treated by its president, Dr. Gairdner, to a very noteworthy address. He set himself to examine the attitude of the physician to religion; and soon startled his hearers by the statement that "to have been tabooed for Atheism was often almost without qualification a passport into the ranks of those who have kept alive the flame of the human spirit, tending and often vainly struggling upwards to escape from the jargon of scholastic controversies, and the mephitic vapours of ecclesiastical strife."

—From "Jottings."

ASTROLOGY AND THE WAR.—The editor of the "Occult Review," whose interest in astrology is well known, refers in his "Notes" for the current month to the figure for the autumn Equinox as being a remarkable one not easily paralleled in astrological records. The planetary positions, we are informed, presage for the Austrian Emperor, this autumn, the loss of his throne, and a crisis of the gravest kind in Central Europe. Rome will suffer either physically or politically, and a devastating earthquake may be expected to follow. The influence of Saturn, towards the end of the present year, will afflict the horoscopes of President Poincaré and the German Emperor, and the following January will be a critical month for both. The eclipse of the sun, on December 3rd, falls in the seventh house in Western Europe, and may, therefore, prove to be a harbinger of peace. Information has reached the editor that General Foch was born at 10 p.m. on October 2nd, 1851, and he concludes his interesting "Notes" by suggesting that the French general must have had some knowledge of astrological events in view of the date of his recent brilliant counter-offensive.

INTUITION AND REASON.

By F. TAYLOR.

The note by E. W. Duxbury on this subject (p. 235) is on right lines and can be made a foreword for a very interesting and profitable study.

Mr. Duxbury quotes Emerson, very wisely, for I think the American sage is our finest example of the intuitive teacher. As a generaliser he has no superior. In his essay on "Intellect" he uses the following words, which throw light on this subject:—

"If we consider what persons have stimulated and profited us, we shall perceive the superiority of the spontaneous or intuitive principle over the arithmetical or logical. The first contains the second, but virtual and latent.

Logic is the procession or proportionate unfolding of the intuition, but its virtue is as silent method; the moment it would appear as proposition and have a separate value, it is worthless."

Is it not true that intuition is the insight of the soul, the perception of eternal truth, real metaphysic? This immediacy of feeling, sympathetic knowledge, basis of thought, or whatever name we call it, is the foundation of intellectual greatness? Without this spiritual basic insight intellectual power goes astray, loses its guiding principle and at last spends itself in wordy jargon.

"The intuition of life is knowledge of reality itself, reality as it is in itself." By a process of inner withdrawal, a shutting out of the things of time and sense we become one with the truth as it is in God. This insight comes more by purity of heart, by singleness of aim, by reverence, rather than by school drill and knowledge of logical laws. It is the mind of the mind, the Supreme Intellect speaking truth to us within the inner silence. He who would enter here and learn must take the shoes from off his feet. The logician is safe only when his eye is fastened on this guiding light; he must allow it to illumine every step of the way he takes, for it is the sovereign authority behind which analysis cannot go.

What purpose, then, does intellect serve, as distinct from intuition? Intellect gives an unlimited range to our activities. In this life we are confronted day by day with the need for action, and, as Emerson so wisely says, "If we saw the Absolute from hour to hour we should never get anything done." The Indian Yogi, lost in trance, is a wonderful metaphysician, but he has no genius for the practical affairs of this life. That is the penalty of specialisation. Intellect gives range and difference to our activities, it gives us analysis and criticism; by its use we see God's world split up into variety, and as we turn the microscopic lens of the intellect on science, on art, on literature, or on any other branch of truth, we get a clear cut view, a cameo of circumscribed truth held in a frame of limited dimensions. On this interesting subject the philosopher, Plotinus, has a good word for us. In his wonderful letter to Flaccus he writes:—

"External objects present us only with appearances, that is to say, are phenomenal only. Concerning them, therefore, we may be said to possess opinion rather than knowledge. The distinctions in the actual world of appearance are of import only to practical men. Our question lies with the ideal reality that exists behind appearance. How does the mind perceive these ideas? Are they without us, and is the reason, like sensation, occupied with objects external to itself? What certainty could we then have, what assurance that our perception were infallible? The object perceived would be a something different from the mind perceiving it. We should have then an image instead of reality. It would be monstrous to believe for a moment that the mind was unable to perceive ideal truth exactly as it is, and that we had no certainty and real knowledge concerning the real world of intelligence. It follows, therefore, that this region of truth is not to be investigated as a thing outward to us, and so only imperfectly known. It is within us. Here the objects we contemplate and that which contemplates are identical—both are thought. The subject surely cannot know an object different from itself. The world of ideas lies within our intelligence. Truth, therefore, is not the agreement of our apprehension of an external object with the object itself. It is the agreement of the mind with itself. Consciousness, therefore, is the sole basis of certainty. The mind is its own witness. Reason sees in itself that which is above itself as its source; and again, that which is below itself as still itself once more."

THE PURPOSE OF BEING.—Existence without a purpose, as a matter of chance, is inconceivable. Existence with a purpose, for a purpose, to be carried out, is reasonable. If existence is the natural consequence of factors changeless in themselves and in their orderly relation, the purpose carried out by, and in, existence is compelled by the nature of the factors and their relation; hence it is a purpose that cannot be changed. It is natural, not volitional; compelled, not permitted. This purpose must be the manifestation of the Absolute—manifestation full and complete; therefore it must be gradual, or in time. The Will of God that is constantly being done, must be the nature of God pushing ceaselessly to manifestation.—GESTEFELD.

LETTERS TO THE EDITOR.

The Return of Mrs. Baker Eddy.

SIR,—Under the pseudonym of "Truth-seeker" one of your contributors purports to give in your issue of July 20th what are alleged to be two messages from Mrs. Eddy which are supposed to have come through some private medium in Los Angeles in 1915 and 1917. One really wonders whether your contributor expects to be taken seriously or engenders any faint hope of perpetrating such palpable fabrications upon Christian Scientists. Mrs. Eddy has written these words on page 95 of "Miscellaneous Writings," "Am I a Spiritualist? I am not and never was. I understand the impossibility of inter-communion between the so-called dead and living. There have always attended my life phenomena of an uncommon order, which Spiritualists have miscalled mediumship, but I clearly understand that no human agencies were employed—that the Divine Mind reveals itself to humanity through spiritual law." The Christian Science text-book "Science and Health with Key to the Scriptures" was finally revised by Mrs. Eddy in 1907 and contains a full and complete revelation of the inspired teachings of the science of Christianity which she received from the Divine Mind and delivered to humanity for all time. The chapter entitled "Christian Science versus Spiritualism" requires neither amendment, correction nor addition and cannot be altered either now or at any future time. Christian Science is the direct opposite of Spiritualism, and on pages 74 and 81 of "Science and Health" Mrs. Eddy states: "In Christian Science there is never a return to positions outgrown. The so-called dead and living cannot commune together, for they are in separate states of existence, or consciousness." "If Spiritualists understood the science of being, their belief in mediumship would vanish."

The fact that the two alleged messages are false and could never have been uttered by Mrs. Eddy is manifestly apparent to all Christian Scientists, simply because the words used and imputed to the Discoverer and Founder of Christian Science are not only entirely at variance with the teachings laid down by her in "Science and Health," but are also wholly dissimilar to the spiritual language or new tongue employed by her throughout all her writings. Moreover no one who has studied and demonstrated Christian Science could possibly betray such complete ignorance of the subject as Madame X. has done in her futile attempt to foist upon your contributor such obvious untruths couched in language entirely irrelevant and foreign to what people are accustomed to read daily in authorised Christian Science literature all over the world.—Yours truly,

H. WALLACE SMITH,
Assistant.

Office of the District Manager of the Christian Science Committees on Publication for Great Britain and Ireland,

Talbot House,
Arundel-street,
Strand, W.C. 2.

August 1st, 1918.

[Our contributor, "Truth Seeker," is a professional man of standing who is fully acquainted with Christian Science and its teachings as well as being an old and able authority on Psychic Science. The communications purporting to come from Mrs. Eddy were naturally given *valeat quantum*. Of course if Mrs. Eddy and her text book are infallible authorities, reason is abrogated and discussion made futile. Argument against such a dogma is only waste of time.—ED. LIGHT.]

HUSK FUND.—Mrs. Etta Duffus, of Penniells, Elstree, Herts, acknowledges with thanks the following donations: Mr. John Auld, 10s.; M. Simpson, £1.

Long ago Maurice said that no man believes in a future life because he has proved it. Instead, he is always trying to prove it because he cannot help believing it. In the same way, if he denies it, it is not because he has proved it false or unreasonable. Far from it. The real reason for his denial lies deeper in the heart of the man. Some inner change, of which he may not be fully aware, has dissolved the pearl of great price.—REV. J. FORT NEWTON (in "The Christian Commonwealth.")

THE NEW REVELATION.—"Bidston" writes: "I do not propose arguing (far less dogmatizing) as to the nature of Jesus of Nazareth, but may I suggest to Miss Dallas that Sir A. Conan Doyle's point of view may not be precisely the same as her own? And surely it is entirely according to the point of view whether the charge of irreverence is deserved or not? To the Unitarian the expression complained of—"lost his temper"—is inoffensive, and even if the views of Miss Dallas are of the variety termed orthodox, the charge can hardly be sustained. The Church of England teaches that Jesus was at one and the same time God and man, and if so he must necessarily at times have exhibited traces of human weakness. If Miss Dallas does not accept this—but believes that in Jesus the Godhead only was manifested—then of course her case is made out. To which of these opinions does she incline?"

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30 p.m., Mr. A. Vout Peters. August 25th, Mrs. M. H. Wallis.

The London Spiritual Mission, 13, Pembridge-place, W. 2.—11, Mr. Horace Leaf; 6.30, Dr. W. J. Vanstone. Wednesday, August 21st, 7.30 p.m., Mrs. M. H. Wallis.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11 and 6.30, services.

Lewisham.—*The Priory, High-street.*—7, Mr. T. O. Todd.

Woolwich & Plumstead.—*Perseverance Hall, Villas-rd., Plumstead.*—3, Lyceum; 7, Mrs. Podmore, address and clairvoyance.

Kingston-on-Thames, Bishop's Hall.—6.30, address by Miss F. Scatcherd.

Battersea.—45, St. John's Hill, Clapham Junction.—3 and 6.30, L.L.D.C. 22nd, 8.15, Mr. and Mrs. Brownjohn.

Reading.—*Spiritual Mission, 16, Blagrave-street.*—11.30 and 6.45, addresses by Mr. Howard Mundy.

Camberwell.—*Masonic Hall.*—11, Mr. A. Bailey; 6.30, Mrs. Cannock. 25th, 11, Mrs. Thomson; 6.30, Mr. Huxley.

Holloway.—*Grovedale Hall (near Highgate Tube Station).*—11.15, Mrs. Adam; 3, Lyceum; 7, Mr. and Mrs. W. F. Smith. 21st, Mrs. Jennie Walker, of Canada.

Brighton Spiritualist Brotherhood.—*Old Steine Hall.*—11.30 and 7, addresses and clairvoyance, Mrs. Bloodworth; also Monday, at 7.45. Tuesday and Thursday, 7.45, inquirers. Lyceum every Sunday at 3.

Brighton.—*Windsor Hall, Windsor-street.*—11.15 and 7, Mrs. A. Boddington, addresses and descriptions; 3.15, Lyceum. Monday, at 8, healing circle. Wednesday, at 8, public meeting, conducted by Mr. Gurd.

THE MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,
STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.

SUNDAY EVENING NEXT, AT 6.30 P.M. Mr. A. Vout Peters
August 25th, Mrs. M. H. Wallis.

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At 11 a.m. MR. HORACE LEAF.
At 6.30 p.m. DR. W. J. VANSTONE.

WEDNESDAY, AUGUST 21ST, AT 7.30 P.M.,
MRS. M. H. WALLIS.

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NOTES BY THE WAY.

Under the title "A Thought Reader Explains" the "Times Literary Supplement" of the 8th inst. deals faithfully with Mr. Stuart Cumberland's latest book, "That Other World." After remarking that Mr. Cumberland is constrained to classify all psychic phenomena as either natural or supernatural, the natural being that which can be brought about by known causes, physical or mental, and the supernatural that which does not exist, the reviewer observes ironically:—

This is a comfortable arrangement, and Mr. Cumberland's is just the book for a comfortable sceptic, but it inevitably leaves something out—it leaves out any natural phenomena in the psychical region which—like many phenomena in the physical—are still unexplained, and require careful and level-headed investigation.

Later the reviewer remarks:—

Since it [the book] is distinctly a popular rather than a scientific work, we cannot expect that it should deal completely with the more difficult problems of psychical research. But it is a somewhat misleading simplification to leave the real problems entirely without mention, to dismiss telepathy, for example, without touching upon the apparent experimental successes that are on record, as in Mr. Baggally's little book "Telepathy." . . . We might also mention such outstanding phenomena as cross correspondences, and the physico-psychical "substance" that Dr. Crawford has subjected to careful and objective experiment.

We are glad to see, in the above instance, another confirmation of the fact that Dr. Crawford's experiments and results are becoming widely known amongst those whose opinions on psychical research are of any consequence. It becomes increasingly clear by a study of all the recent effusions, in book form or otherwise, from our critics, that not one of them can be said to know what he is talking about. Even the writer in the "Times Literary Supplement"—which cannot be accused of any partiality in the matter—is struck by Mr. Stuart Cumberland's "bare, unargued statement" that telepathy "does not and cannot take place." He is clearly amused to find that Mr. Cumberland, after experimenting with a man who could read names that had been written on slips of paper, the slips having been crumpled into pellets, "decided that the trick was done by reading the movements of the top of the pencil, from a distance." The reviewer remarks that "the answer in this instance seems to be worse than the riddle." He appears to be surprised that Mr. Cumberland treats his own theory of pencil-top reading as a satisfactory solution, and actually makes it a "touchstone for other cases." We are not at all surprised. These little exhibitions of defective reasoning power are quite common amongst our critics, who with unconscious humour deplore the credulity of other people.

As regards this ability to read words inscribed on slips of paper rolled into pellets, we have personally investigated the matter with a man of remarkable gifts in this direction. There was no question of "pencil-top reading" in this case, for we wrote the sentences, selecting purposely little-known quotations and phrases, while the psychic was outside the room and some distance away from it. All the words were read correctly. The writer of the review under notice tells us that he satisfied himself that it is not possible to read writing by merely watching the top of a pencil in the hands of a person writing at a distance from the observer, even when the pencil is sharpened at both ends. It is really funny that the author of so absurd a suggestion should claim the gratitude of psychical researchers for "weeding the cause of its palpable impostures." Yet that is the attitude Mr. Cumberland takes up, not a little to the surprise of his reviewer in the "Literary Supplement," who observes that the "weeding" has been done many times before (and not least efficiently by the research workers themselves), a point well taken. An idea strikes us. Why not have called the book "Myths, by Weeder"? The similarity of the title to that of one of the best known novels of the last century would have been an advertisement in itself. We observe that Mr. Grant Richards in his advertisement of the book quotes with gusto a reference in the "Liverpool Post" to "Spiritualistic Huns." This is delightful, considering that the Huns—especially the Prussian variety—were the bitterest enemies of Spiritualism in Europe, being themselves steeped in a materialism of which the whole world has grown sick. The conclusion is rather obvious. We need not labour it, even to the extent of saying, of the Hun and the "anti-Spiritualist," *Par nobile fratrum.*

Miss H. A. Dallas writes:—

Whilst having a table sitting with two friends recently (an experience which on this occasion bore strong evidence of real communication) a pause ensued in the tilts, and during this pause our conversation drifted somewhat; it occurred to me that our minds were getting too much distracted.

Then the tilts began again and spelled out: "Y [why] gone?" This very unexpected remark seems to show very clearly that, when thought ceases to centre on the communication, to those who are, so to speak, "holding the line" at the other end—on the other side—the receiver on *this* side seems to be "gone," the contact is broken. We quickly renewed it again and communications continued.

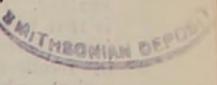
Another instructive lesson which recent experience has impressed on me is this. It is a great mistake if a name or word seems unintelligible, or difficult to place, to suggest another which we think that the communicator *may* mean. On two occasions, lately, when to my knowledge this has been done, the correction has been *accepted*, apparently by tilted signs, but the original word was afterwards discovered to be significant and the correction a mistake. When such mistakes are suggested and urged the result is confusion, and the communicator's efforts are stultified.

We can confirm Miss Dallas's observations regarding the unwisdom of making suggestions. Where the power at work is strong, it is true that mistaken suggestions are over-ridden and the correct words insisted upon, but more often the circumstances are such that, as our correspondent remarks, confusion is introduced into the conditions, which are always subtle.

THERE are in life two elements, one transitory and progressive, the other comparatively, if not absolutely, non-progressive and eternal, and the soul of man is chiefly concerned with the second.—PROFESSOR GILBERT MURRAY.



SEP 23 1918



WORRY: ITS CAUSE AND CURE.

THE MESSAGE OF MENTAL SCIENCE.

By J. CHILLINGHAM DUNN (Yokohama).

The amount of quite unnecessary suffering to which vast numbers of people are daily condemning themselves is really amazing when the matter is subjected to a discriminative analysis. The particular kind of suffering I have in mind is that which arises from two main causes. The first one is the permitting of the mind to dwell upon and repeat in recollection the details of some uncomfortable experience which has happened in the past. The second is the permitting of the mind to formulate, anticipate, and dwell upon similar uncomfortable things that may happen in the future. At the expenditure of a comparatively small amount of effort of will, it is possible to avoid a tremendous proportion of the worries and discomforts arising from these specified causes.

Let us see whether it is not possible to cut away, with the sword of psychological analysis, the thongs whereby we bind ourselves to avoidable trouble almost as though it were our dearest possession. In an enormous proportion of cases, what happens? The mind thinks a thought. If it is a thought of something pleasant, the emotional nature responds with a feeling which can be put in the category of what is on the side of happiness. If the mind had not formulated the thought, the emotional nature would have had nothing to which it could respond. Similarly, if the mind had formulated a thought of something unpleasant, the emotional nature would have responded with a feeling which could be placed in the category of what is on the side of unhappiness. Again, in this case also, had the mind not provided the stimulus of the unpleasant thought, the emotional nature would have had nothing to stimulate it to action. The emergency exit of escape from a vast number of those feelings, therefore, which are on the side of unhappiness is simply this: do not let the mind think the thoughts which cause the emotional nature to react with a feeling of unhappiness, apprehension, gloom, annoyance, or whatever it may be. A very simple panacea, this, but extraordinarily little used. The utilisation of this remedy is dependent on the recognition of one very important fact. I was interested to see in reading the last chapter of Arnold Bennett's "Mental Efficiency," by the way, that the recognition of this particular fact has come to him and he attributes a great deal of the satisfaction he derives from life to this discovery, which each man can make for himself, and has been known for ages, the more esoteric writings of India and other countries containing much reference to it. It is this: there is in man a consciousness which is greater than the mind, the ordinary reasoning, image-making mind, which can command and control the mind. What makes control of the mental activities difficult at first is that for years and years nearly everyone has let it run pretty well as it pleases, identifying themselves too much with it and failing to recognise that they are greater than it is and that it should be their servant, much in the same way as the hand, feet, fingers, and so on. The mere fact of being able to stop the mind running along one train of thought and deliberately switching it on to another really proves that there is a greater consciousness which can do the switching.

Now for a few illustrations as to "side-stepping" trouble. Suppose somebody said something unpleasant to you the day before yesterday. Every time the mind dwells on the remark, the emotional nature responds with a feeling of annoyance, in the case of perhaps nine people out of ten. Do not permit the mind to think of the incident, and then the emotional nature is given no stimulant, and the discomfort is avoided. Or again, suppose you made a fool of yourself yesterday, and there is nothing you can do either to alter or remedy matters. Every time the mind thinks of the occurrence, you feel like kicking yourself, in other words the emotional nature responds to the incident which the mind is recollecting by providing a reaction in the shape of a feeling of chagrin, or what not. Well, one can easily supply oneself with a daily allowance of discomfort by letting the mind think of the affair every morning, or one can save oneself the annoyance by simply refusing to let the mind indulge the recollection the very first time it tries to do so. This practice is also of great efficacy in cases of stage fright. An actor standing in the wings may cause himself a lot of totally unnecessary trouble by letting his mind imagine such contingencies as sudden loss of memory, failure of another actor to answer his cue, or a score of other disagreeable possibilities. Doing this will not help one particle if any of the things apprehended occur, and by refusing to let the mind call up these pictures, the actor is not only saving himself a great deal of uncalmed for and uncomfortable inward feeling but actually reducing the chances of any disaster really happening.

Again, you are going to have a tooth pulled. Allowing the mind to vividly picture the dentist's office beforehand, and to formulate a number of mental images appertaining to the operation, is not going to help the tooth-pulling one jot when the actual moment comes, and will provide several hours of unpleasant emotional experience which could be avoided by refusing to allow the mind to picture any details of the occurrence at all.

This practice of declining to let the mind think of something that causes an unhappy feeling to arise is, of course, only recommended in such cases as when no good can be achieved by continuing to let the mind so think. To stop thinking about a thing when every step has not been taken to remedy a mistake or when there is any possibility of doing some good by not dismissing the subject, would involve callousness, and callousness is a thing very much indeed to be avoided. The panacea here put forward is for that large proportion of human suffering which is entirely unnecessary, and when the mind's activities are adding to the sum total of human misery with no prospect of contributing anything to its alleviation.

THE DEATHLESS DEAD.

FOR THE HEROES OF LONDON CITY.

We take the following passages from an inspiring article by Dr. Ellis T. Powell in the City newspaper of which he is editor. It is entitled "This for Remembrance," and deals with the solemn rites of commemoration by the City of London on the fourth anniversary of the war for those who have fallen in battle:—

"In our gratitude, our admiration, our resolve that these sacrifices shall not have been made in vain, we are assuredly right. But we are just as certainly wrong in vaguely contemplating these departed lives as if they were activities suddenly and fatally stilled, forces crushed into eternal impotence, energies for ever and ever annulled. In the very fact of their response to England's call they evinced the pulsations of a life that was of no common type. They knew, and they have demonstrated for us all, that

"Not to drift idly like the cockle sailor
Whose pearly shallop dances on the blue,
Fanned by soft airs and basking in brief sun,
But to steer onward to some purposed haven
And make new waves with motion of our own.
That is to live."

"But we owe it to their memory, and to our faith in the advancing conquests of science, that we should abandon an attitude of dumb and nebulous sorrow, which would only be justifiable if these splendid energies had been demonstrably extinguished. It is not so. Conquering and to conquer, the Maid of France rides on through other worlds than ours. Even so do the City's heroes still share in the Great Evolution, though on another plane of life. To suppose for one instant that these shining spirits are no longer conscious of, or concerned with, our righteous cause, is not only a negation of faith, but by now a negation of science. There is not one consciousness which has failed to survive, not a single life that has lacked perpetuation on a higher level of existence. When all our thoughts are turned to these heroic souls, do not let it be with dark and unrelieved despair, or with mere wistful and grateful remembrance."

Referring to St. Paul's "magnificent argument for the survival of personality" (I. Corinthians xv.) Dr. Powell proceeded:—

"Let us recollect that we are listening to a piece of reasoning that is as scientifically sound as a proposition in Euclid, and as worthy of the fullest intellectual acceptance. Thus fortified, not only we of the City, but the whole Mother-Empire, shall better offer our tribute of remembrance and affection—

"Mother, with unbowed head
Hear thou across the sea
The greetings of the dead,
The dead who died for thee.
Greet them again with tender words and grave
For, saving thee, themselves they could not save.
To keep the house unharmed
Their fathers built so fair,
Deeming endurance armed
Better than brute despair.
They found the secret of the word that saith:
'Service is sweet, for all true life is death.'
So greet thou well thy dead
Across the trackless sea,
And be thou comforted
Because they died for thee.
Far off they served, but now their deed is done
For evermore their life and thine are one."

It is certain my conviction gains infinitely the moment another soul will believe in it.—NOVALIS.

FROM AN ANCIENT SAGE.—It is perfectly evident to me that, to see clearly, we must detach ourselves from the body, and perceive by the soul alone. Not whilst we live, but when we die, will that wisdom which we desire and love be first revealed to us; it must be then or never that we shall attain to true understanding and knowledge, since by means of the body we never can. But if during life we would make the nearest approaches possible to its possession, it must be by divorcing ourselves as much as in us lies from the flesh and its nature.—SOCRATES.

TELEPATHY AND THE LAW OF REALITY.

(In the course of the recent discussion on "Telepathy, Nature and Future Possibilities," we printed a contribution (p. 211) from H. W. E., a London journalist, who has made a long study of psychical science. We recently received from him a letter in which he briefly outlined what he terms the "Law of Reality." It struck us as containing some highly suggestive ideas, and, as opening another phase of the subject, we print it, although it was not written with an eye to publication.)

Having read the recent contributions in *LIGHT* on the subject of Telepathy, I have been deeply interested. I cannot find, however, that any contributor has offered a solution to the problem, yet in the majority of cases the writers admit the proven existence of this means of communication between human beings, and, on certain occasions, between discarnate and incarnate intelligences. I wish to take the opportunity at this stage of the discussion of telling you how I feel upon the subject.

I have often expressed to you my opinion that a very simple explanation awaits all of us regarding what we now call the mystery of the unseen and the problems of psychic and spiritual matters. I fear the majority of us are too prone to keep to what we call the tenets of science, working always from the material plane in our endeavour to reach the spiritual.

In connection with my recent thoughts on Telepathy, I started my reasoning by a mental review of spiritual laws and not material ones on the subject of communication. I found that the spiritual condition was a condition of reality. I found a law exists as to communication between one spirit and another when once the spirit is free of the mortal body. The law is this: *On the same plane, no thought, desire, or character can be hidden.* Stern reality rules. I call this law, the Law of Reality. It is just this law that makes all the difference for a spirit, between his existence in the flesh body and his life in the soul body. This law extends throughout the whole spiritual universe; it emanates from God, the Great Reality, or Fountain of Truth. The spirits, on whatever plane, can only know the reality of their surroundings and fellow spirits on that plane; they also know the reality of all planes below theirs, but not above. This applies to every plane, even to the highest. For that reason messengers and teachers are sent from the next plane to the one below it to instruct and guide; and by the same law, a messenger from the Christ sphere can come to the lowest plane to teach, comfort and guide, though those to whom he comes, cannot know his thoughts by the Law of Reality as they know the thoughts of those on their own plane. When, however, that law becomes operative so that the spirit on the lower plane realises the condition, thoughts, &c., of the spirit of the higher plane, then that spirit will by the Law of Reality, become at once of the higher plane and dwell therein. Now the relation of the Law of Reality to Telepathy is in this way: Spiritual laws are the same on all planes. Because a spirit is bound for a short spell of life to flesh body, it does not mean that spiritual laws do not control him. Nothing can escape from the laws of the supreme. That is an axiom. A spirit while yet in the flesh at the same time an inhabitant of the plane corresponding to its development and condition. In this world we have a saying: "Birds of a feather flock together." In the realms of Reality we would say: "Spirits of the same soul body flock together." Let us now take two spirits living in the flesh. One is known on this earth plane as Smith and the other Brown; both are very much alike in habits, inclinations and desires—in fact they are on the same plane. Now nothing that Brown does or a single thought of his is unknown to the spirit of Smith, and vice versa. Distance and time are nothing to these two spirits; they are entirely revealed to each other by the Law of Reality, but the spirits of these two men have, while in the flesh, other laws and conditions to contend with. The freedom of the spiritual planes does not exist in the material order. The spirit of Smith has a thought which he desires Brown to know. The spirit of Brown knows of Smith's thought the moment it exists; then a struggle takes place with Brown's spirit to get this thought into his material condition. The thought has to pass his subconscious mind and penetrate his lower consciousness, and so reach his mortal brain mechanism, otherwise he could not appreciate the thought, nor could he give it expression in material terms. At times, Brown is in a condition when his spirit is in perfect correspondence with his mortal brain. He seems to get things in a flash. He seems to read the thoughts of Smith. He, while at a distance from Smith, has been known to hear his voice, and even see him. Brown calls this telepathy, but it is really the Law of Reality in operation on his mortal senses. Now the great problem concerning Telepathy that has to be solved is not by experimenting in the direction of proving the existence of communication between mind and mind independently of the recognised channels of sense, as Mr. F. W. H. Myers puts it, but how we can best keep a channel clear through our material mechanism for the Law of Reality to be in perfect correspondence with our earth condition. I would like you to apply this Law of Reality in many directions. I think you will find many simple explanations for much of the phenomena that has puzzled us.

This law, like the law of Compensation and the law of Gravity, extends to all living things, be they human beings or not. Telepathy, as we know, is proved in animal as well as in human life.

I hope to have a further opportunity of giving you some cases dealing with mediumship, showing the application of this law. For the moment, I feel very much like an astronomer who has just discovered a new planet. True, the planet was there all the time, and the discovery of it does not affect it in any way. I have, as it were, been searching the spiritual planes with my psychic telescope, and found something that has always existed. Others may also know of it, but the fact has only just dawned on my consciousness, and I am experiencing all the delight and pleasure that the awakening to a truth can give me.

H. W. E.

THE WIDENING OF THOUGHT.

PSYCHIC SCIENCE AND ITS INFLUENCE ON NATURAL PHILOSOPHY.

By C. V. W. TARR (B.E.F., France).

A recent article in *LIGHT* by an ornithologist postulating the existence of a telepathic sense in migratory birds, is highly suggestive of the direction the thought of the time may take in other branches of scientific exploration. It is much easier for the student of psychical research, who is endowed with a quality of intuitive thinking, to perceive the great co-ordinating psychic and spiritual principles underlying the physical and natural sciences, Art and Religion and Literature, than it is to give them form and expression in the language best suited to any one of these great human activities. It is a matter of some surprise that the recognition by men of science of the revolutionary influence of psychic laws and facts on the foundations of the sciences has not resulted in attempts to restate their attitude to the whole of the problems of all the sciences. Psychic science reveals the limitations of the purely scientific view of Nature, and shows how it is surrounded by the penumbra of its own world of the laws and facts of psyche. It at once reveals the incompleteness, the "halfness," so to speak, of the knowledge of Nature given to us by the physical and natural sciences, and extends their domain for observation and experiment. If the ornithologist and the entomologist are driven in the direction of psychic modes of sensing to explain the marvellous instinctive acts of birds and insects, what possibilities are opened up of a revolution in scientific thought, when the reality of the psychic world and psychic humanity is generally recognised by men of science! Take the three great divisions of scientific knowledge—Physics, Biology, and Psychology. It is inconceivable that pioneer investigators into what we may term the "physics" of mediumistic physical phenomena should not realise the bearing of their discoveries in this realm on their theory of the origin and nature of matter; that those biologists who are believers in the reality of the unseen world and its human inhabitants who have gained the victory over physical death should not realise that these facts must widen the horizon of biological thought to include parallel psychical processes of Nature, in the evolution of the world and man; and, finally, that the psychologist, discovering at last the basis of all sensation, physical or psychical, and all mental processes in the spiritual realm, will not abandon altogether his purely mechanistic conceptions of human psychology.

There is no science, no department of human knowledge and experience which can escape the searchlight of the great philosophical principle of Spiritualism. It is for men of science themselves to apply this principle and bring about that change in the inner world of ideas which will make the higher view of human life and evolution integral with the world's educational systems. It may well be that at present the truth of cosmic and human evolution is only dimly discerned. But it is the privilege of psychic science to bring about the widening of the horizons of human knowledge and to make possible a spiritual attitude towards the infinite universe.

THE SYMBOL: ANOTHER SUGGESTION.—Mrs. B. Robertson (Ellarona, Hayling Island) welcomes the idea of a badge or emblem to be worn by all who have gained knowledge of spirit communion. She suggests that the design should take the form of a hand bearing a flaming torch. This would represent *LIGHT* and the light-bearers. It would also convey another idea very near to our hearts, something closely related to the torch—we mean a "link." Linking up is almost as important as lighting up. Mrs. Robertson refers to the torches which were used in the Greek foot races, and passed from one runner to the other as each finished his course.

THE ETERNAL RIDDLE.—Miss E. P. Prentice writes, in reference to the leader entitled "The Why and the Wherefore" (p. 252): "Perhaps it may interest you to know (dealing with the query, 'Why are we here?') that when I was a child and attending a Bible class, and the teacher asked why we were here, I said 'Because God felt lonely.' Now I am older I regard life as God's riddle for man's solution, the limitation of infinity for a purpose; but, as you say in your article, we are spiritual ignoramuses and at best can only surmise."

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THE USES OF CRITICISM.

A daily paper, observant of the signs of the times, remarked the other morning on the great growth of Spiritualism and the number of influential persons who have joined the ranks of its followers. We have the best reason for knowing how our movement grows in strength and numbers, and yet we still hear of cases of bitter persecution of Spiritualists, and attempts to injure them in "mind, body or estate." There are fortunately not many such instances but the means employed by the persecutors, who are usually moved by what is called zeal for religion (!), are sometimes very malignant.

Now all experience shows that the worst extremes of malevolence in religious matters are never directed against falsities. The most devilish engines of torture have always been reserved for saints and martyrs. It is not necessary to slander and revile anything which is purely absurd and visionary. We do not take swords against bubbles. When we see one of the parties to a controversy lose his temper and attempt to pervert the arguments of his opponents, we are fairly safe in concluding that he is beginning to be doubtful about his own side of the question, and afraid of the truth on the other side. We have seen the matter illustrated time and again in psychical science, when a sceptical observer has begun with a disdainful smile, and has ended in a burst of hectoring abuse. If he had continued to smile disdainfully, the protagonist of the facts of psychical research might well have lamented his failure to make an impression. But the wrath of the unbeliever reassured him. He knew he had something real and vital, something worth fighting for, and something his opponent thought worth fighting *against*, tooth and nail. A fallacy can be soon laughed out of countenance, but a fact, however feeble and ungainly at first sight, is as impervious to ridicule as an ironclad to a fusillade of pea-shooters. It is necessary, when Truth arrives, to call up all the forces of reaction—horse, foot and artillery. If She comes into court all the best talent at the Bar must be engaged on the other side, the Press must be "nobbled," and popular sentiment inflamed against her. As for her supporters, if they cannot be answered they can at least be boycotted or locked up.

It has always been so, but so it will not always be. Humanity has learned some bitter lessons of late, and the persecution of those who teach unwelcome truths survives only in a few dark corners and amongst minds of an order which is rapidly passing away. (It is strange, by the way, that the idea of a life after death should be an unwelcome truth anywhere.) All the same, we must distinguish between persecution and slander and genuine censure, even when it is intemperate and hasty.

We have sometimes in the past had to listen to complaints from those of certain religious persuasions concerning the accusations made against them by hostile critics. And our reply (we hope it consoled them) has usually been in substance this: So far as the reproaches addressed to you have been sober and temperate, so far they have probably been provoked by your shortcomings; so far as they have been malicious, they have in all likelihood been excited by your virtues. Examine yourselves in the light of the sober and reasoned criticism, but take the unjust and vindictive attacks as tributes to the truth of your cause.

We apply the same reasoning to our own movement. We are content that such errors and fallacies as may disfigure it shall be stripped off by means of just criticism, however painful. The truth will not suffer. It will only shine the brighter as the result.

TELEPATHY.

The contribution of H. W. E. to the discussion on telepathy recalls to mind some original remarks by Lotze upon the scientific problem of "action at a distance." Whilst leaders of science were discussing whether such action is possible—one set averring that the Newtonian discoveries were a systematic demonstration in the affirmative, another asserting that (known or unknown to us) there must be something connecting bodies distant from one another, this medium of motion nullifying the concept of action at a distance—in his "Metaphysic" Lotze said: "Whether it is allowable to speak of forces which take effect from a distance, or whether those are not right who regard the possibility of anything acting where it is not as inconceivable, it seems to me that *motion* can only be an effect of forces acting at a distance; to speak of action when the elements are in close contact I regard as a contradiction."

Apparently the scientists of those days did not think of analysing for themselves the concept *distance*, accepting or rejecting the Kantian metaphysic of space without due investigation of it.

The question of physical action at a distance and the problem of telepathy are so related that illumination of one may to some degree light up the other.

H. W. E. says: "Each human spirit knows all about every other human spirit with which it comes in contact. Camouflage is not possible on spirit planes."

Now it is quite natural, and legitimate, for the ordinary man to rejoin: "How do you know that?"

The essential data would be more than welcome to him. The careful reader is in a difficulty from which he has the right to be relieved, when he reads: "If I wish to convey a thought, sign or symbol, to you, my spirit telepaths that thought to my brain. My physical condition becomes aware of it. But your spirit knows of it at the moment my spirit thinks of it."

In the first sentence spirit is a possession of the "I"—my spirit; likewise in the third sentence, as regards the second person. What then is the "I," and what is the relation of it to "its spirit"?

In the middle sentence a physical condition is said to become aware of something; but whilst awareness is always conditional, no condition can ever become aware of anything.

That is not captious criticism: it is a suggestion that H. W. E. should revise the expression of his thought, for the benefit of others, if not for its own clarity.

As regards camouflage, which is essentially *disguise*, like *deceit* it has to be distinguished from mere concealment. Appearance and reality, as we too well know, in mundane social life are not uncommonly diverse as they are on the battlefield. There is a strong consensus of seership representation that this is different in the spiritual world, appearance and reality there coinciding in a natural unity. Persons in that state are seen for what they are, and make no pretence of being otherwise, since the impossibility of deceit is a simple fact of the common consciousness. Whether this is a general truth only, allowing exception, is not here in question. But H. W. E. in effect asserts that spirits can have no reservation from one another. This seems somewhat inhuman. It appears to threaten the sovereignty of personality—even of the individual. The ordinary human attitude to such doctrine is perhaps fairly well expressed by J. B. Yeats in his "Essays," just published: "No one should be allowed to read another's secret except the mother who bore him, and sometimes a sweetheart."

To reply that there are no personal secrets to read in the spiritual world would be a doubtful closure. How menacing to many minds would existence in such a world thus appear!

One's recourse in this dilemma is to test rival seers by the synoptic reason.

The great seer of the nineteenth century, greatest of authentic history, in his "Stellar Key" tells us that earth-experiences of spirits are treasured up in memory, and revived "with an appearance of newness that makes it both interesting and instructive." Disagreeable memories, he says, are deposited in the depths of individual memories, concealed from the view of others. Very human, surely, and wholly reasonable.

In conversation spirits appeal to each other by a natural process of thought-radiation, we are told, or mirroring through the eyes—verbal expression superseded. One must judge for oneself whether, even as a conception only, this is either more or less natural and probable than an accession through death to a sudden reciprocal relative omniscience.

It is to be observed, however, that in the seer's revelations we have to consider something more than a conception—more than a dialectical conclusion. For it is as alleged spiritual fact, as actual spirit-experience, that these statements of the great modern seer must be treated.

He explains how habitants of the spiritual world seemingly hear each other converse, although conversation is not vocal, "owing to a previous knowledge of sound by which words are distinguished and their meaning apprehended." This is intelligible according to known laws of continuity, association, and race-heredity.

Reverting to the concept of *distance*, which is integral to a philosophical and scientific understanding of telepathy, the suggestive: "In a certain sense there is no more distance between a man's spirit and the earth than there is between

his spiritual body (now elemental) and the suprasolar sphere to which he personally ascends after death."

Preliminary to a proper study of telepathy it would be well to inquire in what respect and to what degree our current concepts of space, sense, spirit, and psychic relation to these are in need of revision as elements of this difficult problem.

W. B. P.

[The contribution to which W. B. P. refers appeared on p. 211. We print elsewhere another communication from H. W. E. identifying the problem of Telepathy with that of Reality.—ED.]

DOES THE DEITY EVOLVE WITH HIS CREATION?

The author of "I Heard a Voice" writes:—

Comparatively few of your readers can have had the advantage of being present when Dr. Ellis Powell delivered his address at Sheffield, and your thoughtfulness in setting it out in full in the last three issues of *LIGHT* will be generally appreciated. It was clearly a most interesting address, as well as being very lucid, well thought-out and instructive.

Whilst saying this with all sincerity, I may, nevertheless, observe that there is a good deal in Dr. Ellis Powell's address with which I disagree deeply. On the present occasion I will only touch upon one of these matters—that of the "Evolving Deity." The suggestion that the God we worship is, like mankind, in a state of constant evolution will come, I think, as a shock to most of your readers.

Dr. Ellis Powell rests this (to me) novel theory mainly upon the contention that unless it were true "the ages of eternal evolution would, by raising man to equivalence with his Creator, deprive the universe of leadership." Whether, after countless ages, man will ever become equal to God in goodness, it is unnecessary to consider. But to imagine that unless God Himself evolves man could ever become on an equality with Him, so as to "deprive the universe of leadership," is surely an entire misunderstanding of the position.

Goodness consists in trying to do God's will; and God is Himself the source of all goodness and of all power. Spirits on very high planes possess great powers, as many persons who have studied Spiritualism have learned. But such powers are only delegated to them by God, and held entirely at His will and pleasure, as they themselves would be the first to admit. And, however high they may go, such spirits can never possess any powers excepting those which God may think fit to confer upon them, and of which He can at any moment deprive them. In short, sons of men are at most God's creatures, and cannot become, even after countless ages of evolution, more than very humble servants of the Great Deity. Accordingly, no question of "equivalence with the Creator" can possibly arise.

How humble a position, according to the theory above referred to, the Deity may once have held, it is difficult to realise; but it will be observed that Dr. Ellis Powell speaks of the evils of the world as "relics of conditions out of which man and his unseen Leader and Champion have gradually risen."

Consistently with this theory, Dr. Ellis Powell contends that God is not "Almighty in the sense in which our forefathers supposed," as otherwise "His toleration of the gigantic evils of the world would be an insoluble enigma." To adopt this attitude is, I suggest, to set up our very limited reasoning against the intellect of the Creator of the universe.

It is not want of power that prevents God doing away with evil; but it appears to be part of the Divine scheme, so far as we can perceive it, to turn those who are evil-disposed to goodness by a gradual process of conversion, the free will being allowed to operate. It is generally accepted that the God of Righteousness is more powerful than the God of Evil. If, therefore, it were merely a question of power, evil could be quickly overcome, and indeed, could have been overcome long ago.

But under the Divine scheme, all mankind, and all beings on other worlds—including even the great enemy of Right, Satan himself—will eventually be brought to a state of goodness, and evil will wholly disappear.

THE LUMINOSITY OF FLOWERS.

P. H. writes:—

In the "Times Literary Supplement" of the 25th ult. Sir Ray Lankester, writing from Bournemouth, remarks on the apparent "glow" or effulgence of scattered purple rhododendrons in flower. Sir Ray tells us he observed this glow when the sun was low, and the foliage sunk in gloom, and asks if photometric methods might not reveal a larger amount of reflected light from the blossoms than from other objects in the scene.

This is an interesting reflection. Possibly flowers have an "aura." The fact is perhaps capable of proof were suitable optical means taken to impress the "aura" on a photographic plate.

To impress the "aura" of a flower in bloom, the plant in its pot would require enclosure in a dark box. Experimentation may show that the petals of the red poppy give no impression on the sensitive plate whereas the contrary is the case with those of the rhododendron or other purple or violet flower.

MIND, INTUITION, AND INFINITY.

In *Notes by the Way* (p. 257) there is given a statement by Mr. Mead to the following effect: "It always happens that when logic hounds on one of any pair of opposites to an extreme, reason, which bides in the centre, incontinently convicts the intellect of contradiction and it has shamefacedly to recall its dogs to heel."

This statement manifests profound truth and I now refer to it because in the same issue of *LIGHT* Mr. Crom. H. Warren gives a definite example of its truth; he relies on one of a pair of opposites.

Mr. Warren says all effects spring from a cause and that we can designate God as the initial cause. But he also says that for God time and space are non-existent.

In the first place, I would note that cause (and effect) are functions of time and space, so that for anyone for whom time and space are not existent cause (and effect) are non-existent. Mr. Warren should have said that God *transcends* time and space.

But the main objection to Mr. Warren's statement is to be found in the truth disclosed by Mr. Mead.

The term "cause" is meaningless unless the term "effect" is also in the mind and the term "effect" is meaningless unless the term "cause" is also in the mind. But for thought, apart from reason in transcendence of thought, cause and effect are two opposites. If, then, we make God the initial cause we are relying on one of two opposites, and are landed in a morass of thought, as Mr. Mead points out.

Reason, transcending understanding, *obliges* us to give to God *transcendence* of cause and effect. And time and space? If non-existent for God, cause and effect not only become also non-existent but there is a definite breach between God and man. For man is a subject of time and space.

We must give to God *transcendence* of cause and effect and in the same way we must give Him *transcendence* of time and space. The term I myself use for this transcendence is "the accomplished in the accomplishing." The term was, I believe, first used by Mr. C. C. Massey.

The term does not mean the accomplished and the accomplishing. It means something which transcends our understanding, which transcends both the accomplished and the accomplishing.

In the work I have lately completed I try to show how all theories of monism, dualism, solipsism, epiphenomenalism, &c., fail, because each one of them relies for its ultimate on one of two opposites in thought.

F. C. CONSTABLE, M.A.

DR. POWELL'S ADDRESS AT SHEFFIELD.

In this address it seems to me that we may all find a great inspiration towards practical social reform. It is simply magnificent. Hitherto the materialistic conception of the State—dating from the days of Aristotle, has dominated Europe. To-day we have a modern Plato inspired by the ideals of Christianity, preaching "an assured personal immortality in place of philosophic scepticism." "Now we say that the State exists to foster the body, soul and spirit of the individual man and woman."

The whole origin of this present war is at bottom nothing but a contest in human thought between the ideal of Aristotle and the ideal of Plato. The German civilisation is built upon the theory that man is made for the State. We have a very forcible illustration of the utter fallacy of this doctrine in the present struggle for human freedom, and we see how it leads to "a savage tyranny built upon slavery." Dr. Ellis Powell is an apostle of our new civilisation, which is founded on the profoundest truth of human nature, namely, that the State (like the Sabbath) is made for man—not man for the State.

This being so, I would venture to suggest to Dr. Powell that he should give a great "lead" to our thoughts and actions in attacking the problem of the land because this question of the land and the inherent right of the people to the soil on which they live and move and have their physical being lies at the bottom of our present and of our future civilisation. It lies at the bottom of our national poverty as well as of our (so called) wealth; of our ignorance of great ideals as well as of our social plague spots. A reform of our land tenure is the foundation of our hopes for the future; because a nation can never escape from its servitude to mammon until it owns its only source of all wealth, for the uplifting of the whole nation and not for the personal aggrandisement of a select few. In short, a nation cannot own itself or its own soul till it owns its own land. I hope, therefore, that Dr. Powell will pursue his great thoughts to their legitimate conclusions. He perhaps might be able to spell "Revolution" without the "R."

HENRY FOX.

2, Whitehall Court, S.W.

The latest of the publications of the S.N.U. is "Parables" by Agnes E. Hands. They are wise little stories told in a picturesquely and yet artless way that can hardly fail to please readers who love similitudes. "The Lotus and the Rose" is one of the best of the parables. The book is published by the Spiritualists' National Union, Ltd., 30, Glen Terrace, Clover Hill, 7d. post free.

PREDICTING THE FUTURE: ITS PHILOSOPHICAL SIDE.

BY W. R. MATTERSON.

There is little doubt that recent advances into the realm of prophecy have been somewhat discouraging to the ordinary observer, viewed in the light of the inconclusive results which have attended the prophets' endeavours to materialise the shadows. Nevertheless, all who have any understanding of the difficulties and limitations of prediction will find little to lessen their faith in this direction; on the contrary there is an inducement to seek for a better understanding of the laws in operation.

The power of prophecy is operative only on a certain plane removed from us by the limitations which a lack of true understanding imposes. If the whole consciousness of humanity could be raised to this high standard of spiritual power the meaning of the word would at once lose its significance, as a mystery only remains such while it is still unravelled.

Precision, while it is interpreted as the power of foretelling the future upon the physical plane, becomes but a modified form of ceremonial magic by virtue of the fact that both depend upon the generation of a greater measure of power or spiritual capacity than is ordinarily at our command. This is more easily comprehended when we consider that a prediction is valued according to the magnitude of its application, and that, whatever means is used, it appears to bear fruit relative to the intensity of the demands made upon that deep plane of being that lies behind personality.

The essential factor that gives validity to prediction is that of the means whereby it is accomplished, and while the means in some instances deals with seeming absurd trivialities (sand and tea leaves, for instance) they may have the same effect as more dignified and complex methods of divination. But none the less they depend upon the susceptibility of the personality as to how far they will be effective. It is a question of the capacity of the seer to draw power from within. The "Wheel of Pythagoras" furnishes us with a striking example of the demands made upon the higher self through the medium of unconscious cerebration or muscular action in the act of determining the initial number as the key to the question involved. This illustrates the dependence upon a common principle which underlies all forms of prediction, a principle over which there is no conscious control, yet while there is dependence upon an external object to reveal something hitherto hidden, the formula has no intrinsic significance as a revealer of hidden things but depends entirely upon the state of receptivity induced.

At our present stage of human evolution, the ability to predict truly is exactly equal to the prevailing conception of truth itself; nevertheless, however limited in this direction we may feel, the value of attempted prophecy should not be depreciated because of its departure from strict actuality but should be regarded on its merits as an impetus to spiritual unfoldment. The investigating mind finds its true conviction of reality in even the slightest proof that predictions do sometimes come true, and, moreover, that this proof has probably helped more to cross the bridge of doubt than any other, as is seen in the growing interest in Spiritualism, for while a man may change his conviction many times under orthodoxy, once he has crossed the Rubicon which separates faith from knowledge he rarely returns.

AN OMEN OF THE AIR?

More than once of late people have been startled by a sound as of thunder, or of some great explosion, the meaning of which has remained a mystery, although the subject of comment in the Press. A recent occurrence of this kind sent our minds back to some notes in the "Daily News" in April last, which, dealing with one of these peculiar sounds heard in that month, recalls the fact that about noon on the day on which England declared war there was heard above London a "violent explosion, short and sharp, like a great gun going off." The writer of the notes continues:

"Coming on that date, there was some excuse for imaginative folk regarding it as an expression of the wrath of God at the wickedness into which Germany had dragged the world. It was exactly similar to Thursday night's clap in its violence and brevity; it came with Great Britain's formal entry into the war; and it was heard again when the great German attack on the British which was intended to seal the German triumph had exhibited definite signs of failure. Of course, there is 'nothing in it,' still . . ."

THE ETERNAL IS HIDDEN FROM THOSE WHO WOULD MAKE IT A PRIVATE POSSESSION OF THEIR OWN.

SPRIT INTERCOURSE.—The thing itself is neither divine nor diabolical; it is an instrument, a means, an open door through which in the past have come both good and evil, but there is some evidence that beyond the door are now assembled a great company of enlightened spirits who are bound together by a noble and unselfish resolve to raise and bless mankind. "Is Spiritualism of the Devil?" by the REV. F. FIELDING GOULD, M.A.

THE MEDIUMSHIP OF MRS. SUSANNA HARRIS.

AN EVIDENTIAL CASE.

"From the dishonesty that suppresses facts, from the cowardice that will not utter them, from the dogmatism that cannot see them, good Lord deliver us."

The above quotation is the recantation of a former materialist, and it has moved me to write a short account of an experience I had some months ago.

A friend of mine asked me, at very short notice, to take the place of one unable to attend and join a party going to a séance, the medium being the well-known direct voice medium, Mrs. Susanna Harris.

Mrs. Harris had been delayed and arrived very late at the house where the séance was to be held. I was not introduced to her and had never seen her before that I know of, and she did not know my name. The sitting began almost at once and, after some other people had been addressed by their friends and by the control, Harmony, the latter said to me, "There is a man to see you who has had his head cut off and his body all cut to little pieces." I did not remember knowing anyone answering to this description, and said, "Is it Simpson?" (Lieut. Simpson was an officer of my regiment in India whose head had been cut off at a Durbar on the Assam Frontier some thirty years ago). The answer was, "No; perhaps you will know him as he wears epaulettes or something on his shoulders." I then recognised the characteristic uniform of the Legion of Frontiersmen, who wear steel chain epaulettes, and I said, "Is it Dartnell?" Dartnell was at the time of his death a sergeant or lieutenant in the 25th Battalion, Frontiersmen, R.F., a battalion which I had helped to raise. When in action against the Germans in 1915 in East Africa it suffered a temporary reverse. Dartnell, though wounded, refused to be taken back into safety, saying he would stay behind and help the other wounded left on the field. He was captured and murdered by the German black troops, with a refined cruelty that had better be left undescribed. Dartnell was afterwards posthumously gazetted a V.C.

My personal connection with him was very slight, for I had never met him that I know of, but his portrait taken from the "Daily Mirror" of December 24th, 1915, was hung up in my Legion Headquarters office, and I had also promoted him to the rank of Legion-Lieutenant, posthumously.

At the séance he gave me a full account of his death and being tortured, and ended up by saying he had never uttered a cry or a groan.

Maybe, nay, I feel sure, that this brave soldier is now getting a recompense for his gallant deed and terrible death.

I may add that the control said that Lieutenant Simpson did come when I mentioned his name, but finding he was not the person wanted had gone away again. I wish he had waited so that I might have had a few words with an old friend and heard his voice again.

E. R. JOHNSON, Lieut.-Colonel.
I.M.S. (Retired).

ANSWERS TO CORRESPONDENTS.

HENRY.—It was a "composite" character, a "mingled yarn" of fact and fancy. The "Angelic Doctor" was Thomas Aquinas; the "Subtle Doctor," Duns Scotus.

NORTHUMBRIAN.—Amongst our contributors are several artisans (real "working men") whose articles are welcomed and frequently printed. This democratic arrogance and exclusiveness of yours hardly warrants a charge of "caste prejudice." May not the "caste prejudice" really be on the side of those who refuse to recognise the peer as a man and a brother? "The rank is but the guinea's stamp, the man's the gowd for a' that."

O. M.—Thank you. No, not the same branch of the family. Our recollections go back easily to the time when you wrote and you are still "freshly remembered."

E. BLAIR.—We have initialled the prediction and filed it.

F. BARLOW.—Thank you. We have sent your letter to S. de B.

Mrs. ARTHUR LOVELL, the well-known Health Culture Specialist, being desirous of convincing the War Office authorities of the value of his ideas, has arranged for a body of Scouts from the Holborn district to demonstrate the results of a course of health culture under his tuition. For this purpose, the Scouts attended on Wednesday, July 24th, at 94, Park-street, Grosvenor Square, where they were put through a very careful and minute examination by two medical representatives from the War Office, who took full particulars of the condition of each boy's heart, lungs, pulse, spine, &c. On the following Friday the first class was held, when the boys were instructed by Mr. Lovell in breathing and poise, two of the main points in his scheme of health culture. After a series of these classes, the boys will again be examined by the medical representatives, who will then report to the War Office upon the difference in the condition of the boys shown to have taken place between the occasions of the first and second examinations. "The Trail."

* "The Doris Case of Multiple Personality." By W. F. PRINCE. ("Proceedings of the American Society of Psychical Research," Vol. IX.)

THE CHANGING WORLD ORDER.

With the colossal tragedy of the war as a mighty background there is coming into existence a great era of changes. Changes are everywhere—some only showing in faint beginnings, others coming clearly into the light with signs of their order and purpose; but greatest change of all—the dawning recognition of newer worlds and other orders of humanity, linked by our own by ties of love and fellowship and service. Slowly the lines of knowledge and discovery converge, the streams of the newer life flowing into human thought meet and merge into each other. Here one thinker announces the existence of intelligence throughout all life, elsewhere others affirm an increasing faith in the existence of a beneficent purpose in Nature, or proclaim a spiritual reality at the heart of the idea of God as a Father and a Friend, while everywhere a growing multitude testify to the reality of powers in mankind which link it to a world beyond, making possible the blending of the two worlds in co-operation for the welfare and upliftment of the undeveloped inhabitants of both. The revelations come in ways strange and not always attractive, as well as in beautiful and inspiring forms. But the same Spirit is at work through all, and at each successive manifestation penetrates deeper into the crust of external life. The unity and the purpose are apparent. The ideas of a Universe everywhere full of intelligent purpose, of a great Beneficence behind all, of God as a Spirit with whom man may co-operate, of an Unseen World from which the advance guard of humanity signal their greetings and messages to the rear-guard still on the dusty road of the earth—there is an identical meaning behind them all. They all point the same way—to the rising of the life here to higher planes of perception, to the coming of a newer outlook on life and a clearer understanding of its divinity, and of the beauty that lurks at the heart of every one of its deep mysteries. We are beginning to read the riddle of the "unintelligible world" in the light of the new revelations which are coming upon us. The possession, and the knowledge, of spiritual gifts spreads and multiplies often in strange and secret ways, and every advance in understanding of their true-nature reacts on the life of to-day, yielding sudden-clues to its problems, and starting new trains of thought in the minds of the thinkers, in quest of the Great Secret.

Changes—the old growths shrivel and crack and fall away; the new forms emerge, proving the life behind them unconquerable and inexhaustible. At every fresh ascent the way of life becomes clearer, its operations swifter and more subtle, while all that would harass and oppose it is outpaced and finally left behind. Changes—and every one at last for the better.

D. G.

L.S.A. GARDEN PARTY.

The second of the L.S.A. summer garden parties, took place on the afternoon of Saturday last at the home of Mr. and Mrs. Henry Withall, "Oakwood," Church End, Finchley. The company numbered about fifty, and that number would doubtless have been much greater but for the fact that the weather, though apparently in not quite so vindictive a mood as on the occasion of the visit to Dr. Powell's on the 13th ult., maintained a sullen and gloomy demeanour with an occasional inclination to tearfulness. However, the guests did not allow themselves to be unduly depressed by the absence of outer sunshine. They took the advice which their host gave them in his few words of welcome and availed themselves of the opportunity afforded of improving one another's acquaintance and thus promoting that mutual harmony and co-operation which in these days of darkness and trial are so especially needed. Mr. W. J. Vanstone, being called upon to speak, found his parable ready to hand in the rustling leaves of the oak trees near at hand, reminding us that as the tree stretched its roots deep and wide, dissolving and incorporating into itself the virtue of the soil, and making even the strength of the flint its own, and as every leaf drew in through a hundred mouths the light and air of heaven, so our lives, if they were to be strong and beautiful, must be sustained by and firmly rooted in the eternal truth, and must absorb through every pore of their being the harmony and beauty of God's universe. Then deserting the garden for the drawing-room we exchanged a feast of the eye for one of the ear—listening to a delightful piano-forte recital by Mr. Wiseman (three exquisite compositions by Chopin and two by Scarlatti and some very charming improvisations of his own), also to a few clever dramatic recitations by Mr. Ernest Meads. Altogether a very enjoyable afternoon.

It may be mentioned that, as Mr. Wiseman gave in music his impression of the magnificent sunset of the preceding Wednesday, a sensitive present, watching his hands, saw over the keyboard a reproduction of the marvellous colours which had inspired the artist.

D. R.

He who merely sticks to the assertion that a story is, and must be, false, and that all who believe it are fools, will be more likely to get fame and followers—at all events will risk less in the attempt than if he undertook to explain and reason and commit himself to statements respecting facts or opinions!—DR. MAITLAND.

LETTERS TO THE EDITOR.

The Return of Mrs. Baker Eddy.

SIR.—It should be remembered in reading H. Wallace Smith's letter in *Light* of August 17th that this individual is an assistant in the office in London of the Christian Science propagandist section, and is no doubt paid to support the views of the present Council of the Society, who seem not to have any regard for the great law of human progress recognised by all truth-loving students, nor able to appreciate at its true value any new fact in psychic science, or any of the cognate sciences. They are still under the domination of recognised authority, forgetting even the admission made by Mrs. Eddy in her "Miscellaneous Writings," p. 359, that "material organisation is requisite in the beginning; but when it has done its work, the purely Christly method of teaching and preaching must be adopted," and further, that "Growth is restricted by forcing humanity out of the proper channels of development, or by holding it in fetters."

Statements such as those made in H. Wallace Smith's letter show that many Christian Scientists under "material organisation" are still in fetters to the letter of the teaching of a wonderful personality. They fail to appreciate the spirit of the teacher at its true value.

I should like to remind such Christian Scientists that the Text Book is based on the life and teaching of "Christ Jesus, the Way-shower." I have no doubt Mrs. Eddy has learned much since passing to the larger consciousness in the life beyond. Apparently she failed to realise in her earth life that "the so-called dead and the living" can commune together, even if they are "in separate states of existence, or consciousness."

The truth of such claims is borne out by the investigations of Modern Spiritualism in which for several years some of the best minds of our generation have been engaged. These results of modern psychical research have made plain many of the obscure and almost unbelievable occurrences in the apostolic records. Following in the footsteps of the prophet of Nazareth, it seems quite reasonable for Mrs. Eddy, when she is able to get proper conditions for manifestation, to return to enlighten her students who still, in face of the wonderful results of modern investigation, hold to the absurd claims—made by her in her ignorance of psychic science—contained in the chapter entitled "Christian Science versus Spiritualism."

Did Mrs. Eddy forget that Jesus appeared to Saul on the way to Damascus, saying, "I am Jesus whom thou persecutest"? Moreover, have her followers still to learn that the history of Jesus is full of Spiritualistic manifestations which our psychic science of to-day makes plain? Thus in Mark xvi. 12, "After that he appeared in another form unto two of them as they walked, &c." The only explanation of this appearing is made intelligible by our knowledge of imperfectly developed materialisations, as noted by many competent observers at the present day, so that an entity appears as if it were another form to that in which it was previously seen.

I appreciate as much as any orthodox Christian Scientist the value of the spirit of Mrs. Eddy's teaching, but as regards such claims of infallibility as are made by some of her worshippers, she, I am sure, would be the last to support their fulsome adoration, and I can readily believe that the appearances through the Los Angeles psychic may have been genuine manifestations and not "palpable fabrications."—Yours &c.,

"TRUTH-SEEKER."

A GENERATION AGO.

(FROM "LIGHT" OF AUGUST 25TH, 1888.)

We are authorised to announce the marriage of Mr. Laurence Oliphant with Miss Rosamund Dale Owen, daughter of the late Robert Dale Owen, sometime American Minister at the Court of Naples, whose works are amongst the best known and most interesting in the literature of Spiritualism. The present Mrs. Oliphant is herself favourably known, both in America and in this country. She is a granddaughter of Robert Owen, the celebrated Socialist author.

One chapter in D. D. Home's autobiography relates to Sir David Brewster and Lord Brougham. It was after a sitting with Home that Sir D. Brewster made use of the expression, "This upsets the philosophy of fifty years," and Lord Brougham expressed his willingness to put off every engagement for further investigation.

—From "Notes by the Way" by "M.A. (Oxon.)"

Mr. F. C. CONSTABLE questions the truth of the idea in a quotation we made from George Eliot (p. 253), viz., "No man ever struggled to retain power over a mixed multitude without suffering vitiation; his standard must be their lower needs, and not his own best thought." "Were Howard, William Morris, Lord Shaftesbury and many others who retained such power, vitiated?" asks our correspondent. We suggest that the essence of the question lies in the struggle to retain power. That is the method of the demagogue and the party politician. The great men Mr. Constable mentions fought for ideas but not for personal domination.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30 p.m., Mrs. M. H. Wallis, September 1st, Mr. A. Vout Peters, *The London Spiritual Mission, 13, Pembroke-place, W. 2.*—11, Mr. Paul Tyner; 6.30, Mr. G. Prior. Wednesday, August 28th, 7.30 p.m., Mrs. A. Jamrach.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11 and 6.30, services.

Leviathan, The Priory, High-street.—7, Mr. G. R. Symons.

Woodside & Plumstead, Perseverance Hall, Villas-nd, Plumstead.—3, Lyceum; 7, Mrs. Marriott, address and clairvoyance.

Camberwell, Masonic Hall.—Addresses: 11, Mrs. Thomson; 6.30, Mr. Huxley. September 1st, 6.30, Mr. Nickels, of Luton.

Kingston-on-Thames, Bishop's Hall.—6.30, Mrs. Clempson, address and clairvoyance.

Reading, Spiritual Mission, 16, Biaggrave-street.—11.30, paper from Mr. P. R. Street, "Being with God"; 6.45, Mr. John Jackson, "The Story of Spiritualism."

Brighton Spiritualist Brotherhood, Old Steine Hall.—11.30 and 7, and Monday, 7.45, Mr. A. Vout Peters, addresses and clairvoyance. Tuesday and Thursday, 7.45, inquirers, questions and clairvoyance. Lyceum every Sunday at 3.

Brighton, Windsor Hall, Windsor-street.—11.15 and 7, addresses by Miss V. Burton, descriptions by Mrs. Cury; 3.15, Lyceum, Monday, at 8, healing class. Wednesday, at 8, public meeting, Mrs. Lane.

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At 11 a.m. MR. PAUL TYNER.

At 6.30 p.m. MR. G. PRIOR.

WEDNESDAY, AUGUST 28TH, AT 7.30 P.M.,
MRS. A. JAMRACH.

THE CHURCH OF HIGHER MYSTICISM,
22, PRINCES STREET, CAVENDISH SQUARE, W. 1.

MEETINGS CLOSED.

RE-OPEN SUNDAY, SEPTEMBER 1ST.

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SUNDAY NEXT, AUGUST 20TH.

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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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L.S.A. SOCIAL MEETING.

SEPTEMBER 12TH.

See page 274.

NOTES BY THE WAY.

Some correspondents have written us lately debating the question of mistakes in prophecy by astrological and other methods. Since to err is human, mistakes are to be expected in all forms of forecasting future events, and it is fair to say in this connection that prediction by ordinary methods of induction, such as "political foresight," is no more free from errors than the rest. The war has blighted a multitude of reputations quite outside occult circles. "S. F. S." writing to us on the subject of astrology, says:—

Every horoscope, like every soul, is full of glaring contradictions, and it requires a ripe mind to weigh up all the conflicting evidence and sum up a soul correctly.

Just so. The soul, mind, or character is a fluid and mutable quantity, and we were wondering lately whether some of the results (apparently correct) in character delineation arrived at by utterly conflicting systems in astrology and other occult exercises might not be due to the application to these fluid elements of certain fixed formulae which compelled them, as it were, to run into rigid moulds. It is not possible, for instance, for a man to have an aquiline nose and a snub nose at the same time, but it is possible for him to be at once cruel and kind, subtle and simple, wise and foolish, according to the variations of his character, and conflicting descriptions of him may be thus reconciled.

As to prediction of the future, we have overwhelming evidence of it. We can speak from much personal experience. But the dangers of trying to demonstrate it are great indeed. Fido and Tray will perform wonderful tricks in the domestic circle, but when they are desired to display their little feats before strangers to confirm our enthusiastic story of their cleverness, we know what usually results! This is a humble illustration of what we mean. All forms of power have to be very much under control before they can be safely demonstrated in public, and some powers of a subtle nature are *never* under complete control. The great picture, the inspired poem, cannot be produced to order, especially in the presence of a promiscuous gathering. Yet some people will go to a medium for messages or manifestations in much the same way as they would call at the grocer's or the linen draper's for a pound of tea or a yard of ribbon. "It is the public and not the mediums who are most to blame for bad results," said a clairvoyante to us the other day, and we were bound to agree. The world will get all the evidences it needs of psychic and spiritual

powers, whether of spirit communication, clairvoyance, or prophecy, when it is ripe for it, when it deserves it. At present these powers seem to be very much under a higher control than that of spirits in the flesh. The variability and apparent caprice in the manifestations are not all due to the working of impersonal laws. The evidence is strictly "rationed" at present.

Speaking of prevision or prophecy, we have several times disputed the contention that a perfectly fulfilled prediction implies fatalism. There can be no fixed fate unless man is *outside* law as its puppet and instrument. The human spirit is itself part of the law by which human fate is determined. As to prophecy, we have known examples of predictions absolutely fulfilled, fulfilled almost but not quite exactly, and some only in small part, yet with sufficient distinctiveness to show that the event had actually been foreseen. There is an incalculable factor which can never be got rid of. It is the potency of the individual human spirit principally concerned. It is never absolutely certain beforehand what line the individual will take in any particular matter. We are *latent* strong enough to upset (within certain limits) all the prophecies that can ever be made about us by the finest seers. As we put it on a previous occasion, we can accurately foresee the fate of a boat on a current drifting towards rapids, but not so accurately when there is a man in it, and still less so when the man is a skilled oarsman. Man is greater than logic and mathematics, and it is fatal to leave him out of account, whether in prophecy or politics. There are grave dangers in treating the soul as a cipher. Psychic investigators need the lesson as much as politicians.

Colonel Buddeley, commenting on a recent Note (page 249), dealing with Professor Jacks' article in the S.P.R. "Journal," points out that the descriptions given by clairvoyants do not always coincide with the visualisation of a person in the mind of the sitter. "The articles shown to the clairvoyant for identification are not always at first recognised by the sitter but are sometimes identified afterwards." Similarly, "in some cases the persons who are described are unknown to the sitter, but are afterwards recognised and identified by referring the question to someone else." And our correspondent points out that Mr. J. Arthur Hill deals with some of these latter cases. This is perfectly true. It is not, as a rule, safe to draw conclusions regarding the question of spirit identity or the evidence for the action of intelligence external to that of the sitters and mediums without a fairly wide experience. We could tell of many cases which could be adequately explained without going outside the mental possibilities of the medium and sitters. Those whose experience is limited to such cases naturally suppose that these possibilities cover the whole ground. We know that they do not. "There are others"—instances absolutely inexplicable except on the hypothesis of independent spirit agency.

BELIEF based upon theory is a lightship on the ocean of Time, which if parted from its moorings by stress of circumstance, may become a lure to destruction; belief based on personal experience is a lighthouse on a rock, able to weather the severest storms, and capable of transmitting reliable signals, for the guidance of ships that pass in the night. —RICHARD REES.

COMMUNICATIONS FROM THE UNSEEN.

EXPERIMENTS WITH THE PENDULE.

[The writer of the following notes on the Pendule has furnished us with the full names of the persons referred to and vouches for the accuracy of the statements made. The experiences recorded can hardly be called strictly evidential, but we print them as of interest in connection with the particular form of research employed.]

As a Catholic who has been for many years a reader of *LIGHT*, I wish to record some evidential experiments in psychic science. After reading in the Picton Library, Liverpool, Sir Wm. Barrett's recent book, "On the Threshold of the Unseen," wherein he describes various forms of "autoscope" as he terms it, I tried the above method, with results which astonished me.

I arranged the alphabet in a circle, as he indicates, and had not been many minutes holding a watch-key suspended by a string, before it began to oscillate to the various letters, spelling out names and eventually messages. I spoke to the various intelligences and in response received particulars with regard to their earth life, which investigation confirmed, thus bringing conviction to my mind.

I here give three instances which I think should convince any unbiased investigator that the messages we get are really from the disincarnate human beings they represent themselves to be. First, my sister, who died nearly thirty years ago, spoke to me requesting me to write to our brother and tell him she was alive. I objected that if I wrote telling him that I had received a message from her he would not believe me. She replied, "Try to convince him." This is only one of many messages I have had from her, which leaves me in no doubt as to her being still alive, with memory, consciousness, and individuality unimpaired. She "died" when only seventeen years of age.

A departed friend of mine, whom I knew for many years, lodged during his life on earth with an old lady, both being dear friends to each other and to me. This gentleman received a considerable legacy which enabled him to live without working. He was very temperate and very religious. These two friends passed away within a short time of each other. One evening, while I was amusing myself with the pendule, the name of the old lady with whom this gentleman resided was spelled out. Said I, "If you are the spirit of A—M—, I always understood you could neither read nor write." I had scarcely uttered the words when the name T—Q— was spelled on the pendule. Now this T—Q— is the gentleman referred to above. I had a long conversation with Q— about his money and other affairs. He told me, for example, of certain money he had given to the church to which he was attached.

Another friend whom I used to meet pretty often suffered with his heart very much, though he was able to attend to his business. I lost sight of him, so he went entirely out of my memory. One evening, to my surprise, his name was spelled out on the pendule. He told me he had passed over two years before of heart-failure. To convince myself I thought I would make enquiries. I remembered he was employed in a warehouse in the city, so went there to inquire, with the result that I learnt he passed away two years before of heart-failure.

I have had many evidential messages from friends who passed away, but I do not wish to make this article a long one.

I suggest to any who may wish to try this method that they keep their minds passive, in no way mentally "helping" the messages, as doing so always leads to their becoming confused and misleading. As the pendule (in this case a watch key) moves to the various letters, if you are in doubt, ask the unseen intelligence which letter is the right one, as the control is sure to put you right, perhaps telling you that another spirit is interrupting by trying to convey a message. Sir Wm. Barrett suggests that these messages are spelled out by unconscious muscular action, but my own careful observation has convinced me that the pendule is pulled to the various letters by the spirit intelligences (I always feel the strain of the unseen force against my fingers). This method, according to my mind, gives the medium better results than when a number of people are together in a room, mentally affecting the medium, while the medium is in turn affecting the control or disincarnate spirit. I desire to say in conclusion that when this cruel war is over and peace reigns on earth, millions of intelligent people throughout the world will investigate this mighty problem, establishing proof beyond doubt that mortal man lives again, that he is neither in Hades, nor in any infernal place of punishment, but fairly happy and in no pain. I see the old and absurd religious dogmas swept away, and a new revelation given to mankind, a revelation that will go far indeed to unite all the religious opinions of the world into one great body, praising and adoring the great Spirit from whom we all came.

E. McC.

He who takes not counsel of the Unseen and Silent, from him will never come real visibility and speech.—CARLYLE.

PLAIN truth will influence half a score men at most in a nation or age, while mystery will lead millions by the nose.—BOLINGBROKE.

THE JAPANESE AND THE SPIRIT WORLD.

The following extract is taken from the "Times" account, furnished by its correspondent in Tokyo, of the Japanese Festival of the Dead, as observed "in city, town and village at various dates throughout the months of July and August." Than this festival nothing is more expressive of the psychology of our Japanese Allies:—

"In Tokyo the dead are welcomed back on the night of July 13th and hold sway over the living until the night of the 15th, when they take their departure. The houses are scrupulously cleaned, as though real guests of flesh and blood of great importance were expected. By the entrance gate or door a bonfire is made of bundles of pith in order that the returning ones may see the light and find the way to the welcome that awaits them within."

"In the tokonoma, or recess, in the chief room of the house flowers are especially arranged, and before the Buddhist family altar is placed a plain wooden stand, made in three steps, covered over by a reed mat, on which are arranged fruit and vegetables, the best the household can produce, offered to the unseen spirits, who may be pleased even though they can no longer partake of them. Every house in Tokyo, great or small, hangs out its paper lantern at night, made of thin, filmy paper, on which artists draw many pleasing figures or landscapes. They are to give a festive touch to the house, that the returning spirit may feel happy and comfortable. Gloom of any kind is banished, and all disagreeable things are put out of sight. The family indulges in a quiet social time, as though the departed ones were present to partake of the pleasure. If there is music, dance, or song, it is to entertain the spirits.

"Great throngs visit the cemeteries, placing flowers before the tombs, and Buddhist priests in brilliant robes may be seen in all parts of the city, passing along the streets to perform services in some home or to take part in a temple ceremony. On the third night after the spirit's visitation a bonfire is again made at the entrance of the house to light the loved one on its return journey, and the big, bustling city of Tokyo settles down again to its ordinary routine."

THE DENIALS OF MRS. EDDY.

We have received two further replies to the letter of Mr. H. Wallace Smith in *LIGHT* of the 17th inst. "Investigator" gives Mrs. Eddy credit for doing a "kindness to feminine weakness (prior to the war) in eliminating that element of fear which enthralled many minds," and also for "setting each of her adherents busy over something, another boon to desultory minds." But these and other matters do not, in the opinion of our correspondent, entitle her to comparison with trained intellects (like those of Sir William Crookes, Sir Oliver Lodge, Sir Arthur Conan Doyle and others) along the line of their own fine specialisations, and her statement, quoted by Mr. Smith, as to "the impossibility of inter-communion between the so-called dead and living" simply shows how far she then placed herself outside the advance of important discovery. "Investigator" regards Mrs. Eddy's "Science and Health" as "a mixture of ignorance in regard to real science and audacity as to soul truths, which is hard to beat":—

"The tilting against 'mortal mind' is alone wearisome; what other gangway to comprehension have we got? Should we use our toes in preference? That mind is capable of error is true: it has to be clarified of that where possible. Then look at her muddling up of the real and the permanent (which latter is what Mrs. Eddy probably meant). Even a pound of sugar or a wheelbarrow is quite *real* while it lasts! Where is the sense in denying this or any other reality, however transient? As to survival of soul, Mrs. Eddy must be in poor case herself at this moment if she has not already learnt this. . . . Spiritualism has been amply vindicated by lofty researchers, and this world anguish has evidently precipitated some tremendous psychical conditions. It now behoves religionists of every kind not to try and rob quivering humanity of one of its latest demonstrated and most blessed immortal verities, nor with a wealth of ignorance surely discreditable to the twentieth century, to shout 'Devil's work!' like the medieval sacerdotologists."

"Bidston" suggests that in view of Mrs. Eddy's denial of the possibility of inter-communion between the two states it would be interesting to learn what interpretations Christian Scientists put upon the many instances recorded in the Bible of such inter-communion having taken place. "Do they," she asks, "accept or reject testimony as it suits their own particular views?"

LONDON SPIRITUALIST ALLIANCE, LTD.

On Thursday next, September 5th, clairvoyant descriptions will be given in the hall attached to the rooms of the Alliance at 3 p.m., followed at 4.30 by answers to questions through the mediumship of Mrs. M. H. Wallis. The meeting for clairvoyance will be confined to members; the other will be open to both members and associates, who can also introduce their friends on payment of 1s.

On the following Thursday, September 12th, at 4 p.m., a social meeting will be held in the same hall. Tea, with cake, will be provided. During the afternoon there will be music and a brief trance address by a new medium.

"SPIRITUALISM EXPOSED."

THE MOSAIC LAW STILL BINDING UPON TWENTIETH CENTURY INTELLECTS.

BY ELLIS T. POWELL, LL.B., D.Sc.

There was recently put into my hands a brochure entitled "Spiritualism Exposed," by J. B. Horton and Kate Drew. It is a curious production. The writers tell us that the "mind of God" has "been plainly expressed in His Word upon every subject which affects our present and eternal welfare, and this of Spiritualism is no exception. The strongest warning against it in all Scripture is in Deut. xviii."

Now there are many subjects which "affect our present and eternal welfare" upon which I doubt if the "mind of God" has been plainly expressed, or expressed at all, in Scripture. For instance, the rate of Income-tax, the future of wireless telegraphy, problems of after-war transport, the question of a thorough reorganisation of the degraded assembly which we know as the House of Commons—all these are subjects vitally affecting our present welfare. But I know of no pronouncement in the Bible with regard to them.

Perhaps, however, Mr. Horton and Miss (or Mrs.) Drew have been more fortunate with regard to Spiritualism. Let us see. They begin with verse 9 of the chapter which is their mainstay, "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations." Clearly, then, the admonitions were addressed to the marching Israelites, and are directed to certain "abominations" in the countries whither they were going. Then came the familiar prohibitions with references to anyone who uses divination, or who is an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. Finally, we are informed by Mr. Horton and Miss (or Mrs.) Drew that "throughout Holy Scripture occult practices are consistently denounced."

Are they? In Genesis xliv. 5 is an allusion to the cup used by Joseph for divination purposes. But not one word of denunciation appears in my edition of the Bible. In I. Samuel ix. we have divination by no less a person than Samuel, who was paid for his occult services. But Samuel is not denounced. In Ezekiel iii. is the story of levitation by spirit forces. But it appears to have taken place with the direct assent and participation of God. Perhaps this is the reason why He did not "denounce" it. In II. Chronicles xxi. 12, is the record of automatic writing received from Elijah after his death, and actually purporting to be a message from God himself! At any rate it is recorded as such, without a word to suggest that it was bogus, or a trace of the denunciation which, according to Mr. Horton and his lady collaborator, consistently accompanies any allusion in the Bible to the operation of occult forces. But without extending this survey of familiar ground, I may close with a reminder that the great Spiritist episode known as the Transfiguration was the subject of a direct, emphatic, and unqualified divine encomium (Matt. xvii. 5) and that there is not a vestige of denunciation in the narrative; while upon the truth of another Spiritist manifestation—the Resurrection—the whole fabric of Christianity rests, and has been rendered more unassailable than ever by the "Spiritism" which Mr. Horton and his lady friend profess to "expose."

The truth is that Mr. Horton and his collaborator do not themselves believe in the obligatory character of the law of Moses upon twentieth century people. At least I doubt if Mr. Horton considers circumcision to be a rite to which all Englishmen must submit. He probably wears "union" garments in defiance of Deuteronomy xxii. 11, which prohibits them; and, conversely, he doubtless neglects to adorn his coat and trousers with fringes, though Deuteronomy xxii. 12 expressly enacts that he shall do so. If he holds Sunday sacred, in preference to Saturday, he sets at naught the Mosaic fourth commandment. As he is an Englishman, there is at least a presumption that he relishes a rasher of bacon for his breakfast, even though he repudiates the authority of Deuteronomy xiv. 8 in permitting himself this indulgence. And quite possibly he would not refuse jugged hare, though the previous verse rules it out of the dietary of any person who believes that the provisions of the Mosaic law with regard to Spiritualism are still binding upon us. For no man can pick and choose among the Mosaic precepts. Apart from those which enunciate great ethical principles obligatory for all time, he must either accept them all or concede to others the same liberty of moral discrimination which he exercises on his own account.

When Sidney Smith once heard two contentious women shouting at each other from their respective houses on opposite sides of the street, "They will never agree," said he, "they argue from different premises." One may probably say the same of the Spiritualists and Mr. Horton. They also argue from different premises. Mr. Horton would rivet upon the human mind for all time the statutes of an ancient legislator, although they were obviously applicable, in a very large measure, only to the time, place and the circumstances of their enactment. On the other hand, the Spiritualist affirms that the human mind does not, and cannot, stand still, and that whatsoever truths it can discover it is entitled to add to the harvest of its tireless scrutiny of the phenomena by which it is surrounded. The two views represent two types of intellect whose outlook and methods are essentially irreconcilable.

"THE DANGERS OF SPIRITUALISM."

A CRITICISM.

Miss Irene Toye Warner writes:—

Under the above title an anonymous author, who simply calls himself "A member of the Society for Psychical Research," gives accounts of some remarkable psychic phenomena. In his eagerness to prevent nervous people investigating for themselves he somewhat contradicts himself! On page 38 he quotes the case of "P. F." an exceptionally mediumistic young man who, he gives us to understand, was damaged physically and morally by obtaining messages through planchette, etc., during his summer holiday. Now though we are expressly informed that "P. F." had never before investigated psychic phenomena for himself the communicating intelligence spelt out that he had influenced him for two years previously! Hence I maintain that it was not "P. F.'s" investigations that damaged him at all, but his previous ignorance of the fact that he was being influenced during those two preceding years! If he had never used the planchette he would have been just as subject to spirit influence but would have been ignorant of it and therefore unable to protect himself. To some people undoubtedly there are dangers in any branch of scientific investigation, but ignorance is no protection from the evil people of this world or the next. In "P. F.'s" case he positively benefited by his experiments because through them he learned the cause of his trouble and was able to conquer it. Also such remarkable sensitives are extremely rare and when discovered should be most carefully guarded from evil.

The book should act as a grave warning not of the "dangers of Spiritualism" but of the dangers of leading an evil life by which evil spirits are attracted to the person, for "like attracts like"; and also of the dangers of trusting an anonymous author who either ignorantly or wilfully misrepresents the whole subject of Spiritualism.

I wonder why so many of our opponents write only under a *nom-de-plume*.

THE EVOLVING DEITY.

The author of "I Heard a Voice" objects to Dr. Ellis Powell's contention that the Deity Himself evolves with His creation. This contention is not new, and surely it is self-evident that in the evolution of the lesser the evolution of the greater must be involved? Every ego incarnated being a spark, a drop, an atom, call it what you will, of the Divine consciousness must of necessity contain all the potentialities of divinity. If, as some would have it, the ego is not a part of God, of what is it a part? Of what can anything be a part except of God, be it through an act of creation, thought, or an effort of Divine will? In whatever form the first differentiation took place, the generated must be of the substance of the Generator. The fragments of Divine consciousness put down into matter, and subservient to laws instituted by His own will, gain experience which He as merely undifferentiated consciousness could never gain. Those fragments enriched by the lessons and opportunities of evolution through impact with dense matter, individualised, although still part of the all-pervading whole, will, it seems reasonable to suppose, eventually return to their Source, no unprofitable servants, but adding to the storehouse of experience of the Deity Himself.

Each one of us, each atom of the matter surrounding us being manifestations in diverse forms of God's consciousness, must surely in the evolution of the part, argue the evolution of the whole?

ROSE CH. DE CRESPIGNY.

SPIRITUALISM IN NEWPORT.—G. M., writing from Newport (Mon.) gives us the following information concerning the movement there: "We have two Spiritualistic Societies, as well as a Theosophical Lodge here. The 'Central' Society (with which I am most closely associated) was formed some three months ago. It has a good room in the principal street and holds meetings every Sunday (twice) and every Monday and Thursday. We are commencing a Children's Lyceum, Sick Visiting Committee, Occult Study Class, Self-Development Group, etc., and look forward to a successful winter."

THE WEARING OF AN EMBLEM.—A. V. H. strongly supports K. K.'s suggestion that Spiritualists should adopt some symbol or emblem of their faith. She writes: "It is surely obvious that if people—not necessarily *strangers*—recognise kindred souls in others, much valuable time, otherwise lost in desultory chat, might be gained for helpful conversation on matters of the keenest interest to both. I would only make the amendment that the *colours* of the emblem adopted be in accordance with the special form of mysticism the wearer is most interested in, as blue (enamel) for Theosophy; green for Psychology, red for Spiritualism, etc. These things would be understood of the initiated only, and would enhance one's interest in the wearer. The suggestion that the design should be a replica of some ancient Egyptian (or Chaldean) symbol is good—a presentment of Ra (for instance) in golden rays, set in a circle of colour."

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ORDER AND DIRECTION.

One of our earliest observations regarding intercourse with the next state was the great overruling intelligence which governed the communications. We found that the limits against which so many struggle vainly were the result of order and direction. We could know so much: the rest was withheld until we were ripe for it. The forces adverse to progress had their fixed bounds beyond which they could set no foot, strove they never so furiously. The vision of a realm of anarchy in which "adversaries" ran riot and were kept painfully in check by the desperate exertions of the armies of Truth never held for long a place in our thoughts. We saw that all were in the control of universal laws, calm but irresistible—laws that turned even the tragedies and disasters to their own great purposes; we saw that the souls who worked in harmony with those laws were carried forward securely as on a mighty tide; while those who, through folly, ignorance, or deliberate obstinacy sought to obstruct them, were equally carried along, but with struggle and agitation, all futile and wasteful.

It was no matter of complacent optimism. Studying carefully and closely the movements and counter-movements, we found the evidences of intelligent direction everywhere apparent. Here and there, sometimes from the most unlikely quarters, the men and women who could best carry out the designs of the master minds behind the scenes were selected and answered the call. To the narrow and partial vision, it seemed sometimes as though disastrous mistakes were being made, but the larger view made the method and meaning clear. Will and choice were allowed their play, but they were never permitted to defeat the Purpose, of which the great Psychic Upheaval, as it has been termed, is now an important part, but only a part. For the converging point of the great forces now in operation is not the Psychic, but the Spiritual. All this tremendous attrition of the gross matter of life which is now taking place has a deep significance, and we look easily beyond the crop of little follies and mischiefs it involves. They are small when compared with the multitude of new lights and avenues of hope, courage and consolation which are the result of the progress of life towards those psychic levels in which its good and evil things become so strangely intensified. When compared with the greater purpose, they are trivial indeed.

Around us are sounds of omen. Things are quaking, rending and crashing; but it is only the baser structures which are suffering, those which have served their turn and by reason of age and decay only obstruct the building of new and nobler fabrics. We may possess our souls in patience, and wait, not supinely, the coming of the new era.

That new era will bring with it many things that will more than repay the period of trial and calamity through which we are now passing. One of those things, the greatest of all, that for which we work, will be assuredly the solution of the great problem of the ages, not for a few but for all:

The delusion of death shall pass

The delusion of mounded earth, the apparent withdrawal.

When that idea has taken its true place in the mind of humanity, its reactions will be colossal. The world will be made anew, and the devils of materialism, war, and all the soulless struggle for fleshly life and the means of fleshly life, will have been finally cast out. The spirit of the race will have risen out of the mud and slime of things for good and all.

THEY say miracles are past and we have our philosophical persons to make modern and familiar things supernatural and causeless.—SHAKESPEARE.

SELF-CONSCIOUSNESS AND INTRO-SPECTION.

BY QUESTOR VITAE.*

Whatever we believe is based on our thinking and is supposed to be the result of knowledge, which must be the result of thinking. It is therefore most important that we should analyse the process of thinking and come to understand what is involved therein. The following notes are an exposition of what may be discovered by such analysis, supplemented by inference, deduction and analogy, which pertain also to thinking. It will be found that it is possible to formulate a rational theory of man's relation to the Universal and of the relation of the Universal or Infinite to man, which is coherent and free from contradiction.

Self-consciousness is the knowledge that the mind has of itself. It is the faculty we have of knowing that we know and of reflecting on the process of knowing. It is the faculty we have of distinguishing ourselves from otherness and of identifying ourselves with the Universal Self.

Self-consciousness could not exist without the not-self. Without the not-self the self would disappear, as self-consciousness always implies consciousness of something else than self, in relation to each other.

The analysis of the process of knowing shows that it carries self-reference. It comprises three elements: the knower, knowing, and the object known, i.e., otherness or not-self.

The presence of the knower or self, is the precondition of knowing, or of experience. Apart from the presence of the knower, no knowing is possible. But this knower ever recedes before the regarding mind, or transcends knowing. It cannot be made an object of knowledge.

We are therefore led to conclude that as it is present in every finite knower, as the basis of his being, while it cannot be known to them, that this knower is the Infinite Self knowing through every finite self, but ever transcending them all; it is the "Immanence of God in man." The finite knower or self may thus identify himself with the Infinite Self. He may apprehend this unity, but he cannot comprehend it, because the Infinite Self or knower, while present in the finite knower, cannot be made into an object of knowledge. It ever transcends cognition and recedes before introspection.

Our process of knowing otherness proceeds outwards, from centre to circumference, and not conversely. We cannot look inwards or within. Even in reflection the mind cannot transcend its own contents. It may make these into subjective objects and contemplate them. But it cannot turn inwards and cognise "that which knows" within it. We can only look outwards, into the field of distinctions (otherness). We cannot look inwards and cognise the relation or process that unites us in one unity. Consequently while we finite selves are objects of knowledge to the Infinite Self or knower, present within us, the Infinite can never become an object of knowledge to us finite selves.

Knowing implies distinguishing, that is the establishing of differences. We finite selves hold a manifold of different experiences in our one identity. So must the Infinite Self hold the manifold of all finite selves, with all their experiences, in His one identity. It is impossible to know, that is to experience, without establishing distinctions. Distinctions imply differences, which cannot exist in the Absolute. This is evidently why the Infinite Self determines Himself into finite selves—in order to experience. Otherwise the Infinite could not know Himself. It is evident consequently that "being-becoming" is for experience.

Finite selves are both masculine and feminine. The Infinite Self is present as the knower within all finite selves. It follows consequently that the Infinite Self must be both masculine and feminine, that is not Father only, but Mother also, theological teachings notwithstanding.

As the Infinite Self is present in every finite self, it follows that it is the will of the Infinite that manifests itself and reacts through all its units. As the finite cannot encompass or circumscribe the Infinite, it follows that man cannot obstruct or prevent or limit or transcend the expression of the Infinite Will manifesting itself through him. Man's cognition cannot even ingress into the presence of "that which knows" within his own self and know the knower. He cannot get behind "a felt background, a whole of feeling, given without relation." Only the Infinite can be self-determining. All finite selves are determined by the Infinite Self who acts through them and in determining them, determines itself. We realise that we finite-selves have a distinct personal existence. We distinguish ourselves from each other and know by inference that we each hold a manifold of experience in identity. The appearance is that we have each a separate self-existence. But that is only an appearance, pertaining to the physical plane of being, in which we can only look outwards and not inwards. We have seen on the other hand that we are all finite expressions or units of the one Infinite Self, who is the sole

* It is many years since "Questor Vitae" contributed to our columns. Old readers of LIGHT who recall his singularly able articles on the deeper issues of our subject will unite with us in welcoming his reappearance.—ED.

Reality of our being, apart from whose immanence within us, we could have no being.

It is so ordained that we can only look outwards into the world of distinctions. We cannot look inwards and cognise the process by which we are held in relation in a higher unity. But we must infer that such a process exists, by which we are held in inseparable relation with the higher unity from which we were determined or were particularised as unit-atoms of the Universal Self, to be projected outwards into incarnation in physical birth. This connecting process of determination by which we remain related to and in that higher unity, must remain permanent. It cannot cease at determination into particularisation, or the Infinite would cease to be Infinite. It would become circumscribed and limited. It must be by action through that vital precedential process that the Infinite Self builds up our organisms in the uterus of the human mother, for the unit-atoms or finite-selves incarnating in matter. It must be through that vital process that the organism continues to be built up after birth and during growth: also that new cells are born in the organisms during life, as the old ones die off. That connecting process must continue throughout the cycle of individual becoming, in their descent to incarnation in this plane and determining, guiding, and directing the unit-atoms or finite-selves in their transmutations and transference from our external mode and plane of being, to the next higher or inner one, in the cycle of their becoming, from the (relative) beginning to the (relative) end, till they return to their mediate source, made "in our image" as Genesis says.

Probably these transmutations may be accompanied by an extension of our mode of perception, enabling us perhaps to share in the experience and knowledge of that higher unity, which though transcendent in relation to us here, must still be a unit of the Universal, but in higher mode. Our sense apparatus of perception is only attuned to perceptions of the physical universe. The process relating us with our transcendent source, whence we were projected as unit-atoms, is not physical. It must be of a more etherial order and might be termed psychic for convenience for it transcends our sense perceptions.

The Transcendentalists maintain that self-consciousness *per se* is the basis of our being. But observation shows us that thinking never occurs apart from life. So the Infinite Self must be self-conscious-life and be both masculine and feminine, or Father-Mother; thought representing the masculine aspect and life the feminine. The fact that such a process of transmutation most probably occurs in macrocosmic becoming, leads one to infer from the law of the Universal being also the Universal law, that some similar process may occur in regard to atoms in our microcosmic organisms, into which process the old alchemists may have had some insight. Hence perhaps the saying of the old Hermetic writer, "Man know thyself, and thou shalt know all things." However, we have seen that man cannot know his self, as that is the Infinite Self immanent within him. The microcosmic parallel to this macrocosmic vital-process, relating us with our antecedent source, is apparently presented in the cerebro-spinal nervous system in man, which connects and relates the cells in his organism with their centre of being and of determination, *i.e.*, his brain, this process being both efferent and afferent. In accord with the macrocosmic process, the cells know nothing of the self in whose organism they live, while the self knows and suffers from their pains or disorders and determines them in appearance, as this process is really that of the Infinite Self immanent in man's selfhood.

(To be continued.)

THE BRAHAN SEER: SOME OTHER PREDICTIONS.

BY THE REV. STANLEY GORDON.

The predictions of the Brahan Seer, alluded to in a former article, give only a faint impression of the gift with which this marvellous man was endowed. He was never more than a workman on the Brahan estate, and his predictions pertain mainly to the destiny of the leading families residing in the neighbourhood. But he saw far into the future, and it is only during the last century that the full significance of many of these predictions has been realised.

That many of them existed before the fulfilment there is no doubt. Many men in recent years have testified that predictions which were in circulation during their boyhood were fulfilled during their lifetime. Whether this is true of all the predictions we cannot tell.

But the gift of prevision both on the part of the Brahan Seer and of others in the Highlands, which has been abundantly authenticated, raises a question of great importance. It is the attitude of the public mind towards prophecy. Many who will accept the prophecies contained in Scripture as worthy of credence will refuse to listen for a moment to the statement that men and women in modern days possess this gift of prophecy. They seem to think that the manifestations of the Divine were curtained off by the formation of the canon of Scripture. It is this that perplexes the scientific mind. If God could speak through men and women two thousand years ago, why should He not speak through them to-day? If prophecy was possible two thousand years ago, why should it not be possible now? The

predictions of the Brahan Seer are the proof that a man lived in Ross-shire who *did* see into the future, and many others have possessed the same gift in a more limited degree. Theologians tell us that God is the same yesterday, to-day, and for ever. He changeth not. Spiritualists maintain that, granted the conditions, similar gifts to those recorded in the Scriptures may be bestowed on men and women in this age, and that wonders may occur which prove that there is an occult power which has never been adequately fathomed, and which is alike the explanation of much that we read of in the Bible and of much that still perplexes us in our modern life. I have drawn attention to the prophecies of the Brahan Seer because in themselves they are remarkable, and because their full significance is only beginning to be justly estimated. His end was tragic, tragic to a degree. He incurred the displeasure of Lady Seaforth and was condemned to be burned to death in a tar barrel near to Fort George Ferry in the Black Isle. It is stated by Mr. Mackay that this was done with the full approval of the church authorities. Possibly, but the primary cause was Lady Seaforth's anger. Mr. Andrew Lang objects that

MR. J. ARTHUR HILL.



We present our readers this week with a portrait of one of the keenest and most painstaking students of our subject. Mr. J. Arthur Hill is the author of "Psychical Investigations," "Man is a Spirit," and other valuable books. He has also completed the MS. of a volume to be called "Spiritualism: Its History, Phenomena, and Doctrine," which will be published by Messrs. Cassell in the autumn. This new work aims at giving the outside inquirer as much information as can be readably put into one volume of reasonable size, while also interesting those already acquainted with the subject by the author's comments based on his own investigations. He devotes some chapters to materialistic and Roman Catholic objections, and his keen logical faculty and frankness of speech have here free play.

no record of the event is to be found in church records. But this objection has no weight. There are few church records that go as far back as the middle of the seventeenth century. That period was very unsettled in Scotland. It was only after the revolution of 1680 that church records began to be regularly kept, and in many parishes the record begins at a much later date. Besides, according to the testimony, which the church authorities may have approved, it was really Lady Seaforth who caused the Seer to be burned. He shared the fate of so many who have chosen to be faithful to truth instead of considering their own personal safety. He was a martyr, and that may be one reason why in the glens and wilds of Ross-shire the Brahan Seer still lives and his prophecies are quoted, and a new light comes into the eyes of the Highland people when they speak of him.

LET US give a sense of life wherever we go, and life itself will pour freely into and from us.—HELEN M. BOULNOIS in "The Healing Power."

A MAN may be aware of his want of almost everything but common sense. Why? Because he needs common sense to discern his want of it. It is this which gives us impregnable dogmatists and infallible critics.—DR. JOHN KER.

THE COMPENSATIONS OF DEATH.

We take the following extract from a recent sermon by the Rev. J. Tyssul Davis, B.A., given at the Theistic Church, Essex Hall, Essex-street, Strand:—

A life without the gross body but in still more subtle bodies, a life where desire for a long period survives but gradually weakens, a life where intellect and imagination have freer and wider scope than when trammelled by a slow-travelling brain, a life where physical gravitation and the impenetrability of dense matter and the weight of the years are transcended; a life in which many forms of service closed to us here, are opened; a life in which mind may act directly on mind, and spirit find affinities with spirit no longer separated by prejudices of sect, of race, of language; such a life ought not to awake anticipations of dread or misgiving.

At worst, the life to come will be hampered by taking ourselves with us. And if we have been engrossed by material and selfish concerns here, the first phase of post-mortem existence may prove somewhat tame. Like Achilles who told Odysseus in Hades that he would rather serve as a hireling among the incarnate than reign a king among the disembodied. On the other hand, Raymond Lodge declares that though when he first went over he thought it unjust that young men should be cut off in their prime, after

he had been there long enough to appreciate the possibilities of his new existence, nothing whatever would induce him to return to earthly existence. A host of psychics have declared that the return to earth-consciousness is a change from beauty to ugliness, from light to darkness.

We need not strain our powers of credence so far. We need assume no more than modern psychology deduces from study of psychical research, that the waking life is only a portion of a more comprehensive consciousness, a profounder faculty, which for the most part remains potential so far as regards the life on earth, but may be liberated in full activity by the change we call death.

If only a portion of man can come through the narrow channel of the brain, who dares deny that liberation from the body means expansion of consciousness, and extension of faculty? We ought to know more of what life will mean beyond the veil before bemoaning the fate of a friend who has made the transition, deeming it "sad" or "tragic" and referring to him as "poor fellow." He may at that very moment be laughing heartily at our lugubrious comments, and saying to his friends: "Poor dears, if they only knew!"

For to the tadpoles the disappearance out of the water into a world unknown, of an elder brother who has turned his swimming tail into leaping legs must appear a tragedy. And the caterpillars who see a comrade wind himself round with a chrysalid shroud and sink into a sleep that ends caterpillar existence must feel a tragedy is enacted; and yet that shroud of death is the way to liberty for the winged butterfly and to the joy of honeyed hours amid the sun-kissed flowers. Maybe our busy life on this solid earth is just the grub stage to the life of larger freedom hereafter.

That is one of the things to remember when we are deeply distressed at what seems an irreparable disaster of our day—the wholesale destruction of the young manhood of so many lands. There is no word to be said in palliation of the colossal crime which has caused this holocaust of precious lives. But if there is a soul of goodness in things evil, there must be something enduringly priceless to be extracted from this disaster, both for the world and for the victims of heartless tyranny.

THE portrait of Mr. J. Arthur Hill on p. 277 is reproduced from a block kindly lent by the Rev. Walter Wynn, editor of "The Young Man and Woman."

THE twenty-sixth Annual Convention of the American National Spiritualists' Association is announced to be held on October 8th to 12th in the Planters' Hotel, St. Louis, Miss., U.S.A., under the chairmanship of the president, Mr. George B. Warne. Among the matters to be discussed will be "The Place and Power of the Progressive Lyceum," the question whether the Association should approve of the licensing of mediums by Municipalities or States, and "The Necessity for and Protection of Ordinations."

THOUGHTS SEEN IN FLOWERS.

My sister A—— has a large and lovely garden to which she devotes much time and care. The enjoyment she gets in return she shares with others, and those others are not confined to friends who can invite her to see their gardens in return. Groups of poor women, of young working girls, and even children may be sometimes seen sitting in the arbours or under the giant oaks, or wandering by the flower-beds or lingering on the rustic bridge to look down at the water-lilies in the miniature lake. The gentle E——, who long had shared her home but had, after much patient suffering, passed out of her earthly ken, used often in the old days to help A—— tend her flowers. One late summer afternoon, sitting in the verandah before which stretched the long expanse of green lawn, checkered with alternate light and shade, A—— and I had been reading together from the teachings of the Chinese sage Lao-tse how that all love is one—the love of friends, the instinctive mutual attraction between young people, the love of husband and wife, and the love of Nature, its trees and flowers and clouds and blue sky—and how it is all included in that one indwelling and all-filling Presence which he calls "Tao" and we by the dear name Jesus taught us, the name of "Our Father." After a while A—— said, "This has recalled to my mind what E—— wrote not long ago about thoughts seen in the flowers." And thereupon she fetched from within the house and handed to me a little book containing messages which had come to her through her own hand when sitting alone. Turning the pages I soon came on the following:—

"I am making my garden look so beautiful; all with flowers which have a meaning to me. How can I make you understand this? My dear A——, how hard you work to make your flowers happy, so that they grow and look up to you with bright faces. I work too, but with loving thoughts. Oh, I do not know what to say to make you see what I mean. My thoughts about God, and Life, and Love are all shown in the faces of the flowers, and I recognise as I look at them that they are part of myself. Also, I see and recognise something more than this, for I see, too, thoughts of other and higher spirits, and can learn in this way and make some of their thoughts my own. All I have tried to express is poorly given, I am afraid, but I do not feel that I have the language to tell what I would. You may see in my words, perhaps, more than I feel I have told. I hope you do."

My sister and I, though we do not quite know what the flowers on the "other side" are like, think that even with the lovely blossoms of our earth we can realise something of E——'s meaning. Happily it is only our better thoughts that we can read in the flowers. In "their eyes of light and beauty," as Oliver Wendell Holmes calls them, we shall never discover any reflection of the sordid and mean. To mean and sordid natures they are closed books. Till our Peter Bells awaken to the spiritual element in their own lives, the most beautiful rose in A——'s garden can be to them nothing more than a rose, and the primrose only a yellow primrose, "nothing more."

DROG.

THE MAINTENANCE OF "LIGHT."

The number of people who during the last few years have benefited by the advice, introductions and other forms of personal service afforded by *Light* must now run into hundreds. The journal is passing through a season of exceptional stress, an ordeal which has wiped out of existence a multitude of other newspapers and magazines. We hope that those who are able to do so will assist us with the fund for the maintenance of *Light*, and that the good word of those who are unable to help in any other way will be uttered on our behalf. In saying this we desire to acknowledge gratefully the gifts and services we have received, and are still receiving from those who appreciate the work of the journal, and are desirous to strengthen our hands. The cost of the paper alone on which *Light* is printed amounted in 1916 to £241. For the present year the amount we have expended is considerably over £600 for a smaller issue.

"THE NEW REVELATION"—Aberdeen writes us: I respectfully submit that Miss Dallas is right, and "Bidston" is wrong, and I feel almost certain that Sir A. Conan Doyle would not resent Miss Dallas' criticism; in fact I think he might even agree that "righteous anger" are better than words than "lost his temper." The question of whether Jesus is God is beside the point in my humble opinion, and the introduction of the Church of England's teachings his nothing to do with the case. Right-thinking people are at least prepared to admit, even making due allowance for Bible inconsistencies and errors, that in Jesus was manifested one of the highest spiritual forms of human attainment, if not the highest, and surely, therefore, it is not out of place to use the word "reverent" in speaking of him. Christ never "lost his temper" but his "righteous anger" flashed forth when occasion demanded and is that part of him which to many makes complete "the perfect man."

ANSWERS TO QUESTIONS.

The following answers to questions from the audience were given by the controls of Mrs. M. H. Wallis at a meeting held at Cavendish Rooms some years ago. They are as valid today as when they were spoken, and as they may be of use to inquirers we reproduce them.

SPIRIT PHOTOGRAPHY.

To an inquiry as to the opinion of the controls of Mrs. Wallis on this vexed question, the reply was decisively in favour of the reality of the phenomenon: "If our opinion is sought in regard to its possibility and actuality, we must decidedly claim that it is a fact. If our opinion be asked in regard to the varied phases of expression which have been made or noted, we can only say that where opportunity has not been ours for personal observation we can scarcely claim definite knowledge, but we *do* declare that it is possible, under suitable conditions, for spirit people to demonstrate their presence in the way referred to; and some of the most valuable evidence in regard to spirit return and spirit identity has been gained in this way."

The reply concluded with a warning to experimenters in spirit photography against permitting the results they gained to be presented to the world until the evidence of genuineness was absolutely clear and definite.

CREEDS IN SPIRIT LIFE.

Do people when they have "passed over" "still belong to their different creeds" if they have not been convinced of spirit return? Such was the tenor of the second question, and the speaker, in reply, drily commented on the suggestion that people could "belong to" a creed. It was rather a question of the degree of belief held by the individual in a given set of doctrines, than of the power of a creed to hold the individual in its grasp. Certain persons held certain tenets, either through lack of keenness of mental vision or because they had formed the habit of assenting to given propositions about which they had never troubled to think. After passing into the next world they might (and sometimes did) remain for a time mentally unawakened and continue to hold their old theological views. But when the individual who passed on was of an inquiring and truth-loving disposition, he rapidly outgrew his creed so far as it did not conform to the truths which he learned as the result of his changed conditions. It was not a question of creed alone. It was rather a question of the degree of truth expressed by the creed. So far as the particular doctrines held on earth were antagonistic to the facts of spirit existence the mind which held fallacious doctrines must sooner or later grow to a larger knowledge and relinquish them. As to the truth embodied in a creed the experience of the arisen spirit would tend, of course, to deepen and enlarge his perception of it. In some cases (the speaker added) a spirit so unprogressed as to cling to its old beliefs in spite of the contradictions they presented to the facts of spirit existence, found consolation in the idea that the doctrines held might yet be realised—it was (such a spirit would argue) merely a question of waiting. But in the end the inevitable growth and progress of spirit life brought enlightenment and the fallacious ideas were discarded.

CLAIRAUDIENCE, THE REAL AND THE IMAGINARY.

To the next question, "Is it true that one can hear certain voices directing one to do certain things?" the control replied that the inquiry led to a consideration of psychic susceptibility, also to the imaginative powers of the mind. Most of us were conscious at times that when considering the pros and cons of a question it was as if opposite sides were being taken, so much so as to give us an impression of an entity outside of ourselves taking up a different position to that which we held. We in fact held a kind of debate with ourselves. This was due to what had been called "dual consciousness," which was simply an indication of the different sides of the character in each individual. Then there were degrees of psychic sensitiveness, whereby the individual was brought into touch with the thoughts of others, not necessarily those who had passed from earth, and it seemed as though an inner voice was heard. Again, there was the faculty which brought the individual into relationship with spirit influence so that he could receive guidance and instruction from the other world, either by impression or by actual hearing. All these possibilities had to be carefully considered in determining the matter. It was wise, therefore, for the individual who believed himself to be in clairaudient communication with the spiritual world to endeavour to gain clear evidence of the fact. He should carefully discriminate between the three sources of ideas—his own mind, the thought of the people around him operating on his mind, and the influx of ideas actually communicated from the spirit side of life. As regards the latter, he should call for evidence, and if instructions were expressed or guidance offered, there should be some clear indication of their spirit origin. Even when that was gained, the question of the reliability of the spirit mentor had to be considered.

There were people in this world whose advice one would not take, and the mere fact of their transition to the world beyond did not endow them with sudden wisdom. "And," the speaker added, "we certainly protest against rendering oneself a puppet to be guided and influenced by outside agencies as though one had no mind of one's own. If the guidance offered is sound and true, the spirit will usually give clear and definite evidence of the fact, and those who accept the guidance will be benefited; but we hold very strongly that every man should strive to do his best, and not rely entirely on the good offices of others, whether in or out of the physical body. The wiser spirit people do not ask you to follow blindly but give you a reason for any steps they recommend you to take. The 'voices' may be listened to and their advice followed if they are proved to be reliable, but until they have been proved there should be great care."

DEPARTING SPIRITS SEEN CLAIRVOYANTLY.

Dealing with this subject, the control said that it had frequently been the privilege of clairvoyants to see a spirit form leaving the body at death. In fact, it was often easier for the spirit form to be seen in such circumstances than for it to be observed if it returned to the physical world at a later stage. At the moment of the withdrawal of the spirit body the physical forces were not entirely broken away from, and something of their condition still remained; consequently there was a greater degree of visibility, physically and psychically speaking. Dealing generally with the question of clairvoyance the speaker stated that in the majority of instances the spirit people who returned were described by clairvoyants as presenting the appearance that belonged to them in the physical world—but even then, if the conditions were not suitable, the clairvoyant would receive only a distorted and an imperfect presentation. The atmosphere of the earth was often fog-like to a returning spirit, and the clairvoyant had to do the best he could to see through this pervading mist; but there were clairvoyants of a rare kind who could see into the spirit side of life and see the people there in their spiritual conditions.

(To be continued.)

A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 1ST, 1888.)

The Madrid correspondent of the "Daily Chronicle" has telegraphed to his paper a notification of the forthcoming Congress of Spiritualists at Barcelona. . . . The Congress will meet on September 6th, and is projected in connection with the Exhibition in that town. The Paris Congress, as intended, will assemble in the autumn of next year.—From "Notes" by "M.A. (Oxon.)."

The many friends of Colonel H. S. Olcott will be glad to learn that official business of the Theosophical Society has brought him on a flying visit to Europe after four years' absence in India. He will return to Madras in a few weeks.

LIFE'S UNBROKEN SEQUENCE.

Referring to the article, "Father John on the Battlefield" (p. 263) a correspondent sends the following as affording a good parallel to the experience of the officer in Father John's narrative, who "was unconscious of his new life":—

"At a recent sitting a young friend, an officer who was killed in France a short time ago, came to me, and on my asking if he was happy, he said, 'Rather. I fought on for two days before I grasped the fact that I was bullet-proof. Life here is splendid; I would not be back if you gave me the chance. I sing at work now; I lead over the parapet still; I saved old H— two bullets last night.' This is one of the many proofs I have had from our dear ones on the other side that there is no death."

WITCHCRAFT ACT AMENDMENT FUND.—The treasurer of the Spiritualists' National Union, Ltd., Mr. T. H. Wright (10, Victoria-avenue, Sowerby Bridge), sends us the following statement of the above fund to the end of July: Amount brought forward, £977 2s. 4½d.; per Midland D.U. (Coventry Progressive Society 15s., John-street Society, Wandsworth, 14s.), £1 9s.; Erdington Spiritual Church, 11s. 8d.; Saltley Spiritual Church, 2s. 8d.; Mrs. Leopold Hirsch, London, £1 1s.; Mr. Libson, New Zealand, 10s.; per South Wales D.U. (Ystrad, per Mr. W. D. Jones 16s., Treherbert, per Mr. Pugh, 30s.), £2 6s.; Wigan Spiritual Society (Miners' Hall), £1 18s.; St. Helens Spiritual Society, £3 2s. 1d.; Southampton Spiritual Church (per Miss Pilbrow, Mrs. Long, and Mrs. Baker), £1 0s. 11d.; Chesterfield Spiritual Alliance, £1 5s.; Nelson Spiritual Society, £2 5s. 6d.; Runcorn Spiritual Society, £1; Universal Spiritual Church, Bristol, £5; Mr. Berry, Worcester, 5s. Total, £998 19s. 0½d.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s for two lines (including the name of the society) and 6d for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30 p.m., Mr. A. Vout Peters. September 8th, Mr. Ernest Hunt.

The London Spiritual Mission, 18, Pembridge-place, W. 2.—11, Mrs. Mary Davies; 6.30, Mr. E. W. Beard. Wednesday, September 4th, 7.30 p.m., Mr. Thomas Ella.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11 and 6.30, services.

Kingston-on-Thames, Bishop's Hall.—6.30, Mrs. Neville, address and clairvoyance.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle; 6.30, Mrs. Fielder. September 5th, 8.15, Mrs. George.

Camberwell.—*Masonic Hall.*—11, church circle; 6.30, Mr. Nickels, of Luton. September 8th, 6.30, Mrs. Mary Gordon.

Reading.—*Spiritual Mission, 16, Blagrave-street.*—Addresses by Mr. Punter, of Luton.

Woolwich & Plumstead.—*Perseverance Hall, Villas-rd, Plumstead.*—3, Lyceum; 7, Mr. Jones, address and clairvoyance.

Levisham.—*The Priory, High-street.*—7, Mrs. M. Q. Gordon. (In addition to the announced speaker last Sunday, the Rev. Susanna Harris paid a very welcome visit.)

Holloway.—*Grovedale Hall (near Highgate Tube Station).*—11.15, open circle, Mrs. Marson, of Manchester; 3, Lyceum; 7, Mr. A. Punter. Wednesday, Mrs. A. Jamrach.

Brighton.—*Windsor Hall, Windsor-street.*—11.15 and 7, addresses by Mr. T. O. Todd; 3.15, Lyceum. Monday, at 8, healing circle. Wednesday, at 8, public meeting, Mr. Cager.

Brighton Spiritualist Brotherhood.—*Old Steine Hall.*—Lyceum anniversary. 11.30, healing circle, Mr. Macbeth Bain, healing songs by Lyceum; 6.30, children's songs, recitations, &c.; 7, service of song, "A Spirit's Return." Monday, 7, entertainment of wounded soldiers by the Lyceum. Tuesday and Thursday, 7.45.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd., STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.
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SUNDAY, SEPTEMBER 1st.

At 11 a.m. ... MRS. MARY DAVIES.
At 6.30 p.m. ... MR. E. W. BEARD.

WEDNESDAY, SEPTEMBER 4th, AT 7.30 P.M.,
MR. THOMAS ELLA.

THE CHURCH OF HIGHER MYSTICISM,
22, PRINCES STREET, CAVENDISH SQUARE, W. 1.

SUNDAY, SEPTEMBER 1st.

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6.30 p.m. ... Mrs. Fairclough Smith, "Self Mastery."
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SUNDAY NEXT, SEPTEMBER 1st.

Evening, 6.30, Service ... MISS VIOLET BURTON.
WEDNESDAYS.—Healing, 3 to 5. From 5 to 6, Mr. Richard A. Bush attends to give information about the subject of Spiritualism. Enquirers welcomed. Next Wednesday, 7.30 (Doors Closed at 7.30), Public Circle, MRS. RATTY.

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THURSDAY, SEPTEMBER 5 ... 3.30 P.M.
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